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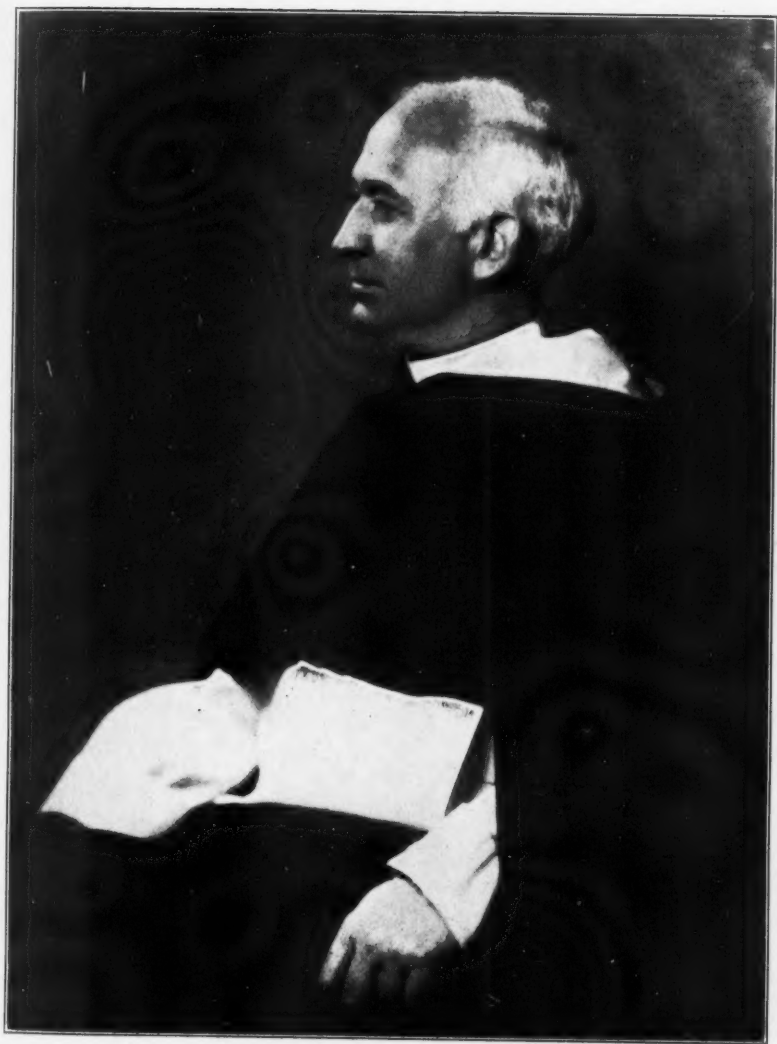




Dominicana Wishes Its Friends
A Joyous Christmas
and
A New Year of Peace

DEDICATION

DOMINICANA sincerely congratulates the Very Rev. T. S. McDermott, O.P., S.T.Lr., LL.D., on entering his third term as Prior Provincial of St. Joseph's Province of the Order of Preachers in the United States. To him, with grateful appreciation, this issue of DOMINICANA is respectfully dedicated.



VERY REVEREND T. S. McDERMOTT, O.P., S.T.L.R., LL.D.



DOMINICANA

Vol. XXIII

DECEMBER, 1938

No. 4

THE SCHOOL OF BETHLEHEM

FABIAN WHITTAKER, O.P.



HE first Christian School was the Stable at Bethlehem. The Christ-child was its Teacher. Wise men from afar and simple shepherds from neighboring plains were its first pupils. Kneeling in humble adoration at the feet of the Infant Saviour, they learned the lesson of eternal life.

In the early ages of the Church, countless souls enrolled in the School of Christ. With the memory of Bethlehem and Calvary still vividly before them, they viewed the problems of life in their proper perspective—in the light of the Crib and in the shadow of the Cross. They *lived* Christ, those first Christians. And living Him, walking with Him in their daily lives, seeking His will in their every action, they attained a sanctity which won the respect and admiration of their non-Christian neighbors. In the first few centuries, Christianity was truly a leaven working constantly midst the scandals of a pagan world.

But the scandal of today is not so much the scandal of pagan contemporaries as the scandal of the Christians. For men are no longer Christlike. In the mad rush of modern life, Christ has ceased to be considered a vital factor. The pleasure of the moment and the material needs of the morrow mark the narrow limits of men's aspirations and desires. In the face of problems in the social, economic and moral orders, the world, Christian and non-Christian alike, has turned its back on Bethlehem. For what can Bethlehem contribute to this modern age? Why look back two thousand years for the answers to the pressing problems of today? We are practical men! We want progress and not history!

Towards the close of the last century the Church, ever a wise and indulgent Mother, met that insistent challenge by declaring St. Thomas Aquinas Patron of Schools.¹ Thomas Aquinas was a practical man, besieged from all quarters for advice and counsel. He was a progressive, a progressive who looked back twelve hundred years to Bethlehem to find the key not only to the problems of his day but to many of those deemed peculiar to our own generation. His very practicality consisted in accepting the historic fact of Bethlehem and making it the center and starting point of a progress that immortalized his work and sanctified his life. For at Bethlehem he found the Truth: about God, and Christ, and Man.

The vast structure of the *Summa Theologica*, man's noblest intellectual edifice, is reared on the solid foundation of this triune truth about God, and Christ, and Man. St. Thomas proposes this three-fold division of truth as the ground plan of his entire treatise: "Because the chief aim of sacred doctrine is to teach the knowledge of God, not only as He is in Himself, but also as He is the beginning of things and their last end, and especially of rational creatures. . . therefore in our endeavor to expound this science, we shall treat: (1) Of God: (2) Of the rational creature's advance toward God: (3) Of Christ, Who as man, is our way to God."² The mature Thomas who speaks from these pages is the same child who, at the age of five, asked: "What is God?"; the same whole-hearted youth who memorized the entire Gospel during his imprisonment in the ancestral castle at Rocca Secca. The simple Gospel narrative remained his lifelong treasure. Can we wonder that his works are animated by a spirit of tender and enlightened piety? "Need it be observed that the whole ethical theory of St. Thomas is based upon that doctrine which he derives from the Gospel and St. Paul? He has erected upon that teaching of the Gospel an infrangible theological synthesis."³

Recent years have witnessed a return to the wisdom of St. Thomas. The mind of man is made for truth and the very shallowness of contemporary thought has forced truth-thirsty souls to the limpid stream of Thomism. The patent inadequacy of the manifold remedies for our social and economic evils has won a belated appreciation for the Leonine Encyclicals, and for the sound Thomistic principles which they embrace. Wearied of "ever learning and never attaining to the knowledge of the truth,"⁴ men have come to acknowl-

¹ Leo XIII, Pope, Brief: *Cum hoc sit*. (Rome, Aug. 4th, 1880).

² *Summa Theol.* Ia, q. 2, Prologue.

³ Maritain, Jacques, *The Angelic Doctor* (New York, 1931), p. 79.

⁴ II Tim. iii, 7.

edge the brilliance of the thirteenth century mind which illuminates so many of our modern problems. The pity of it is that the world has not come to recognize the brilliance of St. Thomas as but the outward sign of those inward fires of burning love which he kindled and fed with the Bread of Life. For St. Thomas Aquinas is not simply an intellect, however glorified and exalted; the Patron of the School of Bethlehem is not merely the star destined to attract the wise men of all ages; he is equally the angel of love, bringing good tidings of great joy to the simple and innocent of heart.

One does not know the real St. Thomas, if he does not appreciate the loving heart that poured forth its sublime praises in the Office for Corpus Christi; he does not really understand St. Thomas, if he fails to grasp the language of love voiced in the heavenly hymns of the Blessed Sacrament: the familiar *Tantum Ergo* and *O Salutaris*. We do a grave injustice to the manliness of this virile saint of God if we neglect the intimate glimpses which we have of his love for his fellow-men. The strong affection of St. Thomas for St. Bonaventure and for the beloved Brother Reginald to whom he bared the innermost secrets of his great soul should not be forgotten. St. Thomas Aquinas was human—and in him was a heart filled with love, as well as a mind steeped in truth.

The Church proposes him as Patron of Schools to lead men back to Bethlehem, *House of Bread*, wherein was born the Bread of Life. She bids men take courage from the saintly life of their fellow human, confident that whether they are led by the light of his learning or the lilt of his love they will find themselves like the Wise Men and Shepherds of old at the feet of the Infant Saviour. For the Christ Child in the Crib is the Divine Teacher in the School of Bethlehem; the sole function of St. Thomas as Patron is to lead men back to that Teacher. May the wisdom of Thomas attract the loftiest intellect, as the star did the Magi afar; may his Eucharistic hymns speak to the humblest of hearts, as the angelic choirs to the Shepherds of old. May the words of St. Thomas "I can write no more. I have seen things which make all my writings like *straw*."—recall the straw in the Manger and the Child, Who was laid thereon. The whole life of St. Thomas Aquinas is an invitation for men to seek in the Crib and in the Eucharist, Him of Whom St. Thomas asked as a reward for his labors: "Only Thyself, Lord." May the Divine Child, on the approaching Feast of His Nativity, grant men the grace to accept that invitation and to enroll in the School of Bethlehem under the Patronage of St. Thomas Aquinas.

OBJECTIONS TO OBJECTIVES

MARK BARRON, O.P.



HE statement that there exists a very real parallel between religion and literature is neither profound nor particularly illuminating. Religion, broadly speaking, may be said to take a man out of himself and bring him into communion with his God. Literature likewise takes a man from out of himself, and acquaints him with "the best and happiest moments of the best and happiest minds."¹ But to go further and assert that there is a parallel between religion and the teaching of literature might seem to be a wholly unwarranted stretching of facts to suit some inane mental prepossession. Yet, there exists such a parallel and, paradoxically enough, it involves neither an under-estimation of religion nor an over-estimation of the teaching of literature. To put it quite simply and realistically, they are alike, because, in this topsyturvy world of ours, each has been allowed (or made, depending upon one's point of view) to take a back seat. The minister of religion² has submitted to demands from the pews while the teacher of literature has asked those at the desks before him what they would like to be taught.

Now this parallel between the two is owing to a loss of moorings. It manifests itself in the almost amusing (unless one chooses to regard it as tragic) uncertainty about ideals or standards, or, as the educationists would glibly proclaim, "objectives."³ It all started, as Mr. Belloc and others have been telling us for some years now, four centuries ago when religion in the Western world became plural in number and Truth became the object of the emotions rather than of the intellect. It has con-

¹cf. Shelley's definition of Poetry.

²Unless otherwise indicated, "religion" refers to the amazing complexus of contradictory hypotheses posing under that name today. It does not by any means include the teachers and followers of the true Faith of Christ.

³Concession is here made to the vocabulary of modern educators. Like every other profession or vocation, Education has its catchwords. Unless one can use with a modicum of intelligence such words as "methods," "objectives," "functional," "vitalization," "revitalization," "coordination," "integration," "correlation," "project," "inhibition," he is manifestly unaware of the newer "trends" in Education.

tinued until now and will continue until such time as men are willing to undergo a radical change of heart and mind.

How may we know that there have been such changes and of so far-reaching an influence as even to affect the teaching of literature? Just as passengers in a smooth-running Pullman car can sometimes determine the fact that they are actually moving only by looking off at some fixed object, such as a farmhouse or a hay stack, so can we know that there have been changes only because there is yet something unchanged, permanent, to endure until the very stars fall from the heavens. It is *the* Religion and it can never become plural. Alone and unchanged in the market-place of the world, the Catholic Church can serve as a landmark by which one may determine, among other things, just how much of a parallel exists between modern religion and the teaching of literature. This will be done, not for the purpose of again focusing attention upon the vagaries of religion but rather to call attention to those of the teaching of literature.

Since the break-up of Christian unity, religion has to an alarming extent become anthropomorphic. Man has taken eternal, revealed truths and moulded them to suit what he considers his most pressing needs, even though those needs, in his opinion, may vary from time to time. Thus, today, religion must help to produce good citizens. It must serve as the stable expression of national unity and culture. Or, again, it must fit men for life in the modern world. But under no condition must it become too overbearing in its demands. In a word, God and the eternal interests of man have to a great extent been forgotten and religion has come to be regarded as something purely utilitarian.

In the teaching of literature there is manifest this same emphasis on and confusion about purposes or objectives. Men have, as it were, fallen asleep to the understanding of their own nature with its eager demands for Beauty and things intangible. They have awakened to discover the presence of literature, of obvious aesthetic and emotional appeal but with no apparent reason for being. And so they have set themselves to the discovery of a reason, to the invention of a purpose which, in their opinions, can be made to order a course in literature.

Of such purposes there are many, each with its own devoted coterie of vitalizers. They can be read about, if not for profit, at least for amusement, in educational journals. Thus literature must develop habits. It must emphasize noble ideals.

It must be world-wide in its scope and stress international-mindedness. It must be studied just for the fun which can be gotten out of it. Or, it can and must be made to serve the pupil as a guide in the solution of his life problems. There are many others of varying degrees of sense and nonsense. Of those which have been mentioned one need only consider two which are of especial interest because of the light they throw on the parallelism between religion and the teaching of literature. They are: international-mindedness through the teaching of world literature and literature as a solution to life problems.

In her presidential address to the National Council of the Teachers of English, at Memphis, Tennessee, on November 24, 1932, Miss Stella S. Center said:

If courses in literature might include more of the literature expressive of liberal internationalism, we might speed the day when negotiation and conference instead of war would become the chief instruments of foreign policy.*

While one cannot but agree that here is a consummation devoutly to be hoped for, one also realizes that if and when such a spirit of "liberal internationalism" finally comes about, the literature expressive of it will have played but a small part. Six years have passed since the above-quoted words were spoken and one is forced to admit that "the parochial, the insular, the sectional, the narrowly nationalistic attitude" have not appreciably been lessened "in a world growing rapidly smaller by means of the airplane, the radio, the telephone, and television."⁶ There is needed a change of ideology, a return to revealed, *divine* religion. It is precisely this truth which is implicit in so many of the objectives which are being brought to the attention of teachers of literature. In the face of so lamentable a breakdown of religious belief educators cast about for a substitute. They light upon literature and proceed to make it fulfil more than its normal functions in the education of the pupil. But a substitute cannot and will not be found—not even in literature, even though it be aimed at no more than the effecting of peace and concord between nations.

In the claims which are made for its ability to solve the life problems of high-school youngsters, literature is likewise made to usurp the function of religious belief and practice. Thus, in

*cf. Center, Stella S., "Responsibility of Teachers of English," *The English Journal*, February, 1933, vol. xxii, no. 2, p. 104.

⁶ *Ibid.*

the *Manual of Courses of Study for the High Schools of North Carolina* of 1924, one reads that literature must serve "as an interpretation of problems of thinking and conduct that meet the individual in his daily life."⁶ Although one may disagree quite heartily with much of what Howard Mumford Jones has to say in his article, "The Fetish of the Classics," one can assert with him that:

The doctrine that one draws from literature the possibilities for the solution of one's individual problems is a doctrine that in nine cases out of ten is simply not so. Think over the crises of your own lives and ask yourselves exactly what literature had to do with the solution of them. Consider the presidential election just concluded and inquire whether the political sagacity of Burke or Macaulay or Johnson or Webster seemed to have any practical bearing on its outcome.⁷

"Burke or Macaulay or Johnson or Webster" have not failed. Nor has the reader. The fault lies with those who see in literature mere handbooks of morals with answers to individual problems which can only be solved by religious instruction.

Confronted with so apparent a tendency in that direction, one may be expected to inquire: Should, then, the teacher of literature do away with all objectives? Now, it cannot be denied that, however misdirected they sometimes are, definite objectives in the teaching of certain subjects are of positive utility to both the teacher and the taught. To the teacher objectives serve as a *raison d'être* for teaching, give it spirit, a sense of direction, a positive purpose. The taught, for their part, are fitted for life and its exigencies. But the same cannot be said for literature. Just as the rose in a front garden "flowers without a reason but to flower," so neither can literature be said to serve a definite purpose extrinsic to itself.

Is there, then, no substitute for an objective in this matter? There is, and it has already been mentioned above, although one would hesitate to class it, as it has been classed, among definite objectives. It is that apparently most purposeless of purposes, the teaching of literature for fun. While agreeing with the complaint of Norma Dobie Solve: "The mistaken conception of art as play—because art has some of the qualities of play—has given rise to the cult of pleasure, of the easy, in the literature classroom,"⁸ one cannot but regard as worthwhile the attitude:

⁶ cf. Jones, Howard Mumford, "The Fetish of the Classics," *The English Journal*, March 1929, vol. xviii, no. 3, p. 225.

⁷ *Ibid.*, pp. 229-230.

⁸ Solve, Norma Dobie, "In Praise of Difficulty," *The English Journal*, October 1933, vol. xxii, no. 8, p. 636.

of mind which recognizes that literature should not be made to serve an extraneous purpose. For, just as play cannot be thought of as purely utilitarian in the life of the child, so good literature and a taste for it will not serve to keep a man physically alive and well. Yet everyone recognizes the truth of the old saw: All work and no play makes Jack a *dull* boy. [Italics our own.]

Just as play is similar to art, so literature is an art. And, just as the totalitarian state thinks of art (and therefore, literature) in terms of propaganda,⁹ so do educators think of it in terms of definite ends, apparently the more the better. In spite of their varying political and economic creeds, both the Communist (and Fascist) and the teacher would vehemently assert their knowledge of the nature and functions of art. But both are mistaken, for they cannot seem to understand that, if art is to remain true to itself as art, it must not be made to serve a definite utilitarian purpose. Described by Willa Cather as "an effort to make a sheath, a mould in which to imprison for a moment the shining, elusive element which is life itself,"¹⁰ art has no purpose save its own perfection, but it has a very definite meaning. It is an appeal to something which lies at the very roots of a man's being and is immortal. In the creative artist it is the setting down of something, however trivial and lacking in importance, which has been experienced and deeply felt. With "mute inglorious Miltons," it is the mirroring of such experiences. It is, in short, a spirit, free as the wind, evanescent, brooking no opposition, independent of all who would try to chain it down and direct it whithersoever they have a mind.

It must not be supposed that because no particular purpose is advocated in the teaching of literature that therefore no particular purpose can be achieved. As a matter of fact, although it was not meant to,—one cannot stress this point too much—literature can and may serve a multitude of purposes. Thus, it can and may contribute to international-mindedness, to the solution of student problems, to the development of habits of clear thinking, etc. (By the same token, a sincere adherence to what he believes to be the true Faith of Christ can help in a very definite way to make a man a good citizen.) It is all a question

⁹cf. Krutch, Joseph Wood, "Literature and Propaganda," *The English Journal*, December 1933, vol. xxii, no. 10, pp. 793-802.

¹⁰Cather, Willa, *The Song of the Lark* (Boston, 1915), p. 304. Quotation is made with permission of the publishers, Houghton, Mifflin Company.

of emphasis. In this matter the judicious teacher will suggest rather than insist. If there be a practical lesson to be learned from a particular character in a novel, play, or narrative poem, she will call it to the attention of the class. And one certainly cannot very well accuse such a teacher of being under the domination of any one definite objective.

Finally, and to conclude the parallel between religion and the teaching of literature, it must be asserted that only with the reform of the one will there come into being a common-sense attitude with regard to the other. Only after the people in the pews have learned to follow the revealed truths of those who speak as ones having more than mere human authority will the teacher of literature be able to state definitely (and definitively) what she intends to teach and set about doing it. Then will religion have asserted its true dignity and rôle in the lives of men and demand from literature the surrender of many of the functions which it (religion) should never have abdicated. Then will religion and literature go each its own way, rid of vagaries, serving no mere utilitarian purpose, but achieving something far more enduring—because eternal.

OUT OF THE MUD

PIUS SULLIVAN, O.P.



THE HEAD of the world's most prosaic and uninteresting things stands *mud*. Yet, uninteresting and prosaic though it may be, it is not entirely useless. Our western plains are only a century removed from the time when mud was indispensable in the construction of pioneer homes. Well-placed clods of dampened earth warded off the ferocious attacks of the biting winter wind and helped keep the cabin a trifle warmer. Certainly, to children, mud offers the means of unparalleled enjoyment. Batters of soft, oozy mud can be readily whipped into amorphous, but wholly inedible, pies. Then, too, mud has had its share in making history. A conveniently placed mud-puddle gained the adventurous, and gallant, Sir Walter Raleigh Queen Elizabeth's recognition, though it cost him a perfectly good cloak. The theory of evolution had its foundation in mud. Perhaps that is the reason it has never passed, nor ever shall pass, beyond the theory stage. Mud is an extremely uncertain thing on which to build.

Mud is like a huge cornucopia, overflowing with possibilities. Among these potentialities lies one of destiny-shaping, or of character-building. At least, mud shared indirectly in shaping the destiny and building the character of an erring Peter Gonzalez. It turned him from the low road of self-indulgence to the steep and rugged path of sanctity.

In the year 1180, a squalling infant was welcomed into the Gonzalez home in Fromista, Spain. When the waters of Baptism swept the child into the protecting arms of the Church, the youngster was called Peter. The Gonzalez family was what we would call well-to-do or middle class. Peter was given all he wished for and became, in all probability, a spoiled child. Education was not exactly forced on him. He took to learning and soon had gathered all the fruits of wisdom that evening sessions around the family hearth could offer. When he was ten years old, the good Señora consulted the master of the house about the advisability of sending their offspring to a school of higher learning. Señor Gonzalez agreed with his wife's notion, so the young boy was packed off to nearby Palencia.

About this time St. Dominic Guzman was passing from the Arts course at Palencia to a canonry at Osma. Also, the University of Palencia had become fully accredited and was placed under the pro-

tection of Alphonso IX. The *trivium*—grammar, rhetoric and logic—and the *quadrivium*—arithmetic, geometry, music and astronomy—did not prove too much of a strain on the mental powers of Peter. His natural attraction for study persisted, but books could not exhaust his youthful enthusiasm. Finding an outlet for energy is just about the easiest thing a schoolboy can do. For some inexplicable reason, nothing less than a glorious riot, or a general free-for-all, seems to satisfy boyish desires for amusement. And the usual victims of the medieval school-boys were the long-suffering shopkeepers. Needless to say, Peter must have shuffled his feet in guilty silence before the tribunal of his mother's brother, the Bishop of Palencia, on many an occasion. These barbaric forays of the boy hurt the Bishop. Young Peter had been put under his care and had developed into a rowdy before he could exercise any influence over him. What would his sister think of such loose guarding?

Peter lost the desire for disturbing the equanimity of the merchants once he had passed out of the *quadrivium*. He now began to consider his vocation. Was he to be a teacher? No, a teacher's life was too dull an existence. Soldier? Well, that was a thrilling sort of life, but the work was hard and the pay inadequate. Farmer? No. Merchant? Definitely no. Merchants rarely smiled and constantly walked the streets with furrowed brows. Then he must become a priest. There was nothing else left and, after all, he had to do something for a livelihood. That wasn't such a bad idea at all. Some day he might even succeed his uncle in the bishopric of Palencia. His uncle, so he thought, lived an untroubled kind of existence; he ate well, had enough money and never worried. Then there was no doubt. He *would* become a priest!

Once this course was decided, Peter dipped into the study of theology. In due time he was elevated to the diaconate, and it was at this period of his late life that mud played its destiny-shaping rôle. As Peter had been a spoiled child, he was now on the way to becoming a spoiled cleric. His studies came with little mental effort, his meals were the best, his clothes the finest. Life was bright, the future brilliant. He was proud of himself, proud of his abilities and this pride was foreshadowing a fall.

On Christmas Day, Palencia was alive with color and gaiety. The feast of Our Saviour's birth awakened in all the inhabitants of that medieval town a joy and feeling of good fellowship that was unknown throughout the year. Peter was alone in the Bishop's residence. His books had been put aside for the present and he was awaiting the arrival of his friends. When they came, he would ride

off with them and spread their gladness about the town. Peter heard them coming. He met them at the entrance to his uncle's residence and they were off on their mission of gloom-chasing. Peter was resplendent in his gorgeous riding clothes; his handsome face and figure were the envy of his group and the admiration of the townfolk. Peter was aglow with pride, and lo, the fall was at hand. His mount was very nervous. As Peter waved to a friend, the horse reared, the rider lost his seat, and was flipped unceremoniously into a slimy mud-hole. Angry words bubbled to Peter's lips, but not past them. His friends, surprised for the moment, remained silent. Then they began to slap their thighs and roar their amusement at Peter's plight. Peter shook his muddled fist at the fast-vanishing horse, looked with bitterness at his laughing companions, and with a scornful glance quieted the annoying crowd. He was wild with anger, but across his mind flashed the memory of another fall.

It had happened on the road to Damascus. Another man had been dismounted. "And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light shined round about him. And falling to the ground, he heard a voice saying to him: 'Saul, Saul, why persecutest thou Me?'"¹

Peter thought, "Is this the handwork of God? Have I, too, been guilty of persecuting Christ by my life? Is God pointing out the fickleness of the world in this way? I looked noble. The world fawned and bowed before me. I have been humbled in the mud. The world laughs at me and makes me the fool. The fool? I will be a fool, but a fool for the sake of Christ." These thoughts scurried through his brain in an instant.

The crowd had begun to laugh again and was howling uncontrollably as Peter struggled slowly to his feet. Then Peter started to laugh. So strange a laugh it was that the mockery of the people was hushed, and they stared in amazement. But Peter kept on laughing and began to stroll back to the Bishop's home, tossing off his spotted cloak as he went along. And the silenced crowd wondered.

This wonder did not pass quickly. A few days later the profigate Peter went off to join the newly-formed band of mendicant friars whom St. Dominic, the canon of Osma now turned apostle, had gathered together. As in St. Paul's time, great wonder must have been stirred up by his sudden veering away from the part of a persecutor to the company of the persecuted. The world finds it hard to put credence in such radicalism, and such a sceptical attitude is justifiable in regard to most men. But blessed radicals like Paul and

¹ Acts IX, 3-4.

Peter Gonzalez are different they never swerve from the one road to the true goal, once that path is made known to them.

Peter did not merely flip over a new leaf. He did more than that. He flung the whole book he had written by his actions into the bottomless abyss of the past, and immediately set to work writing another volume. He steeped himself in the Sacred Sciences. His zeal and his natural ability pushed him along with great strides. He yearned to become an ardent preacher, and he set up for his model, St. Dominic.

Putting off the old man is a task which involves a tremendous amount of will power. Man labors for a mark in the world; the saint labors to put a mark on the world. Man may become dissatisfied when he attains his mark. The saint can only rejoice when he has accomplished his mission. He brands the world with a salutary mark—the sign of the Cross. Man strives for his own glory; the saint strives for the glory of God. Now Peter was well on the way to becoming a saint. He wanted to make God's word better known among his own easy-going people, and this was to be done by preaching. Peter had all that was necessary for a preacher; he had an attractive figure, a fine voice, smooth presentation, knowledge of his subject, and above all, zeal. His sermons fell like a fiery brand of truth among his auditors. God was good to this medieval Paul and often showed His love for His servant by having miracles worked through his intercession.

Once, while he was preaching to a great crowd at Bayona, the people became troubled by the approach of ominous storm clouds. The rumble of thunder crept closer and closer to the apprehensive group of listeners. There was no protection from the storm nearby. The frightened people prepared to scatter. Peter noticed this and cried out, "Fear not. He whom the winds and sea and earth obey will not allow the storm to harm you." After he said this, he raised his arm and commanded the clouds to part. The sky above the audience cleared immediately and Peter continued his sermon as the rain poured down on all sides of the group at a distance of only a few paces.

Hand in hand with Peter's fame as a preacher went also his renown as a confessor. King Ferdinand III of Castile asked Peter to accompany him in his expedition against the Moors. Peter had an unusual influence over the men. He kept up the morale of the army as well as the morals. His passing from rank to rank of Ferdinand's troops struck terror into hearts of the Moors. He was like the sun and a cloud. As the sun he brightened the hopes of the Spaniards,

like a cloud he shadowed the expectations of the Moors.

Another story about this holy man brings out an example of perversity in human nature. Why should anyone want to wish evil on another? It is difficult to explain, but the fact exists. At any rate, some men (perhaps they had wagered on the outcome,) persuaded an attractive, but rather foolish young woman to tempt Peter. Posing as a penitent, she presented herself to the friar. Peter penetrated her shameful designs immediately. Wrapping his cappa about his body, he flung himself into the flames of a nearby fire-place. The woman screamed and begged the saintly man to forgive her. Peter came out of the fire untouched by the flames and the woman became truly penitent. Friar Gonzalez would rather have had his body seared by flames than to have his soul burned by passion.

Sailors have recognized Peter as their patron and many petitions have been presented to the Holy See that the title "Patron of Sailors" may be officially granted to him. This devotion to St. Telmus or St. Elmo, as the sailors call Peter, arose out of the friar's appearance to a storm-tossed crew. This miracle happened while Peter was still alive and has been repeated many times since. The word *corposant*, referring to St. Elmo's fire or the glow or brush seen at night on a spar or yard of a ship, comes from *corpus sanctum* ("holy body of Blessed Peter") and is now a recognized English word.

"Many are the miracles," runs the account in the *Lives of the Brethren*, "recorded of Brother Peter Gonzalez of Spain. . . . Among these [one hundred and eighty miracles] may be reckoned five lepers made clean, ten possessed persons restored to their wits, very many blind, deaf and dumb, throat diseases, ulcers, contracted limbs, and fevers, all of which were healed by invoking him." Added to this gift of miracles was also the gift of prophecy. Among the things he foretold was the day of his death, Easter Sunday, 1246. He had been preaching the Holy Week sermons at Tuy and after completing these talks he went to join his apostolic model, St. Dominic, in heaven. He was beatified by Benedict XIV, and his feast is celebrated in the Dominican calendar on April 14th.

Men are often inclined to pass over small things in their lives. Suppose that Peter Gonzalez had thought his fall into the mud a mere accident. If he had, there is no doubt about how he would have spent the rest of his life. He would have been a worldly priest, utterly useless in winning souls for God. But a new Gonzalez rose out of that Palencian mud-hole, a Gonzalez whose body was covered with clinging mud, but whose soul had been seared with grace. Mud and grace united to form an invincible combination for the listless Peter. Mud made him a ridiculous sight. Grace made him see.

QUEST AND CONQUEST

ARTHUR O'CONNELL, O.P.



HERE is a popular literary fashion nowadays which permits great writers who have passed away to compose, as it were, their own eulogies or obituaries by quoting from their works a few passages which seem apropos. When Gilbert K. Chesterton died in June, 1936, he was no exception to this rule. A surprising feature of the many editorials and biographical sketches written in the few months following his death, was how often the Chestertonian self-description was borrowed from one of his latest and finest works, a short popular outline of the life and work of St. Thomas Aquinas.

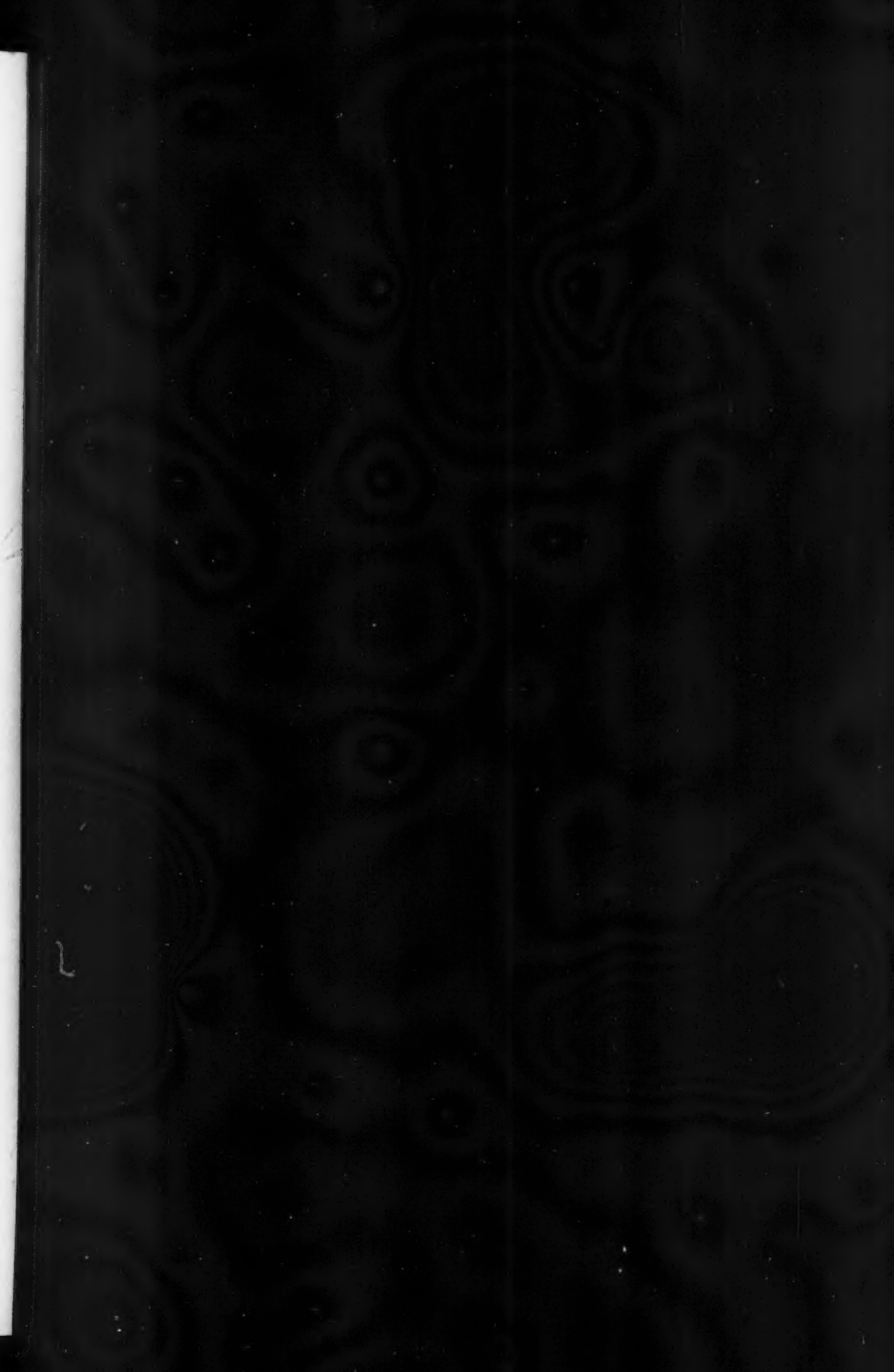
For the most part, modern journalists have very little in common with medieval theologians. But Chesterton was unique, and across the span of six centuries the English writer and the Italian friar met as kindred spirits. That seems to be the real reason why Chesterton was so unusually successful in capturing for his readers the spirit of St. Thomas. With that masterful touch, which only the word "Chestertonian" can describe, his able pen pictured Thomism in the untechnical terms of everyday English, at the same time doing full justice to his difficult subject. One admirer of both Chesterton and the holy Doctor has gone on record as regretting that "G. K." did not live to set his powerful mind to work on a popular exposition of the whole Thomistic synthesis. When we consider that the sketch was the work of a man without formal training in Thomistic teachings and with a comparatively brief acquaintance with the great theologian's works, it seems to be a logical explanation of its success to say that it comes from the author and subject being so much alike.

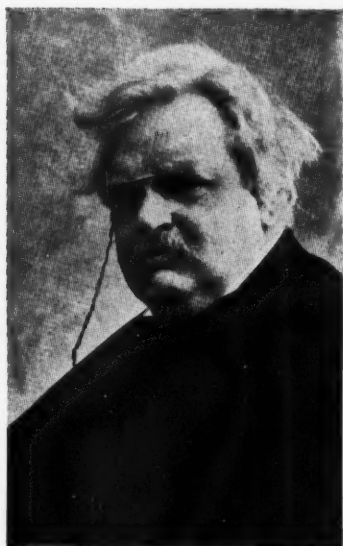
There is an obvious point of similarity in their physical resemblance. It is literally, as well as figuratively, true that both of them were giants, standing head and shoulders above their respective contemporaries. In the universality of their interests and appeal, in their versatility and originality, we see other qualities they have in common. But their most fundamental likeness lies in this, that both were seekers, knights with a quest. They were reasonable men with a reasonable quest and the object of their lifelong search was Truth. They are a pair who exemplify perfectly the words of Pascal: "There are but two kinds of people who can be called reasonable: those who

serve God with all their heart because they know Him; those who seek Him with all their heart because they know Him not." St. Thomas spent his whole life serving the God he knew from his infancy. Chesterton spent most of his life seeking the Lord he knew not, and found Him at last in the Church where St. Thomas had always loved and served Him. It seemed almost inevitable that when this most earnest of Truth-seekers entered the Church in 1922 in his forty-eighth year, he would come to know St. Thomas. Having entered into his inheritance as a new-born child of God, it did not take him long to realize that the *Summa* of the Angelic Doctor is a precious part of the Catholic inheritance, not in the sense that it is an heirloom, like the catacombs, to be admired and cherished, but in the sense that it is a rich legacy, to be used and invested for eternal profit. How well he came to know the great Doctor during the latter part of his life may be judged from these words of his: "I will confess that, while the Romantic glory of St. Francis has lost nothing of its glamour for me, I have in later years grown to feel almost as much affection, or in some respects even more, for this man who unconsciously inhabited a large heart and a large head, like one inheriting a large house, and exercised there an equally generous if rather more absent-minded hospitality."

In this quest for Truth above all else, these geniuses were in full accord, and no sacrifice was too great to attain the goal. To become a humble friar in a newly founded Order of mendicants, the noble son of the Count of Aquino rejected all his chances for worldly or ecclesiastical honors. Chesterton, facing a sacrifice similar to this, at the height of his fame and power courageously chose "to adopt a definitely reactionary philosophy," as one man puts it; that is, to profess his belief in the "one creed that could not be satisfied with a truth, but only with the Truth, which is made of a million such truths and yet is one." The fear that he would very probably lose a large part of the audience which revelled in his paradoxes did not deter him from making known to the world his belief in the sublimest and truest of paradoxes.

Chesterton, like the medieval friar, had a mission to perform as well as a quest to complete. When it came to proposing or defending the truth as he saw it, he was as magnanimous as the saintly Thomas. It was no mere desire for self-expression that forced him to enter battle after battle, for Christianity first, later for Catholicism; for justice to the Boers and to the Irish; for more equitable distribution of wealth. It was more out of zeal for the truth and for justice than for love of argument that he indulged in controversy. Never





G. K. CHESTERTON

"And what an arsenal of literary explosives that merry mind contained! The ancient errors resurrected in modern dress after being laid to rest centuries before in medieval shrouds, he slew once again by laughing them back to their graves."



STATUE OF ST. THOMAS AQUINAS
In possession of the Dominicans at Woodchester, England

did he draw back into the safety of neutrality when the issue called for taking sides. He was always ready to fight for his steadfast convictions, and even when he might have retained them in comparative peace, he was too earnest to rest while others remained unconvinced.

Once in the struggle he threw all the resources of his versatile genius into the thick of the fray and, though always as courteous as the gentle Dominican, relentlessly assaulted the entrenchments of error. Every weapon at his command—and they were many—was sharpened or polished for a lifelong combat with the old and new in falsehood. But withal he was no monomaniac with a fixed idea, as his gradual progress towards the fulness of light readily reveals. He was always battling for an idea or an ideal, but never once did he close his mind to prevent the new and better from replacing the old. How like St. Thomas who gratefully took the truth where he found it, from Greek or Roman, pagan or Christian, Mohammedan or Jew, and rejected nothing worthwhile no matter where lay its source! Chesterton speaks of St. Thomas as "that almost irritatingly fair-minded rationalist," because of the impartial manner in which the Prince of Theologians lists and considers the most formidable objections to his theses. It was his own possession of that "irritating" quality that enabled him to see both sides of every question, and as a consequence, to stand firmly on the heights of truth.

Chesterton was a remarkable philosopher. All the transient "isms" of a score of pseudo-prophets could never make him betray the sound common sense which is every true philosopher's point of departure. Even in the early days when reason alone was his guide, when he "was groping and groaning and travailing with an inchoate and half-baked philosophy" of his own, the deceptive labels and ponderous sophistry shielding modern errors from the light did not lead him far astray. After a study of Christianity had convinced him that "the soul of it was common sense," he knew that the Church of Christ was his true home. It was "the colossal common sense of St. Thomas Aquinas" that appealed to him more than anything else in the great Doctor's work. He found that he and St. Thomas were at one with the man-in-the-street on the all-important assertion that "Eggs are eggs" (his very free but not inadequate translation of "*Ens est ens*," a truth which in his wildest of paradoxes he had never attempted to contest.) Like the man-in-the-street Chesterton needed no Aristotelian or Thomistic teachers to convince him of that proposition's undeniable truth—that solid foundation which is the basis of Thomistic philosophy as well as of Christianity's rational justification.

There was a great difference in the methods St. Thomas and Chesterton used in performing their work of spreading the truths they cherished. Of course, the natural temperamental differences between the jovial journalist and the quiet, studious theologian would necessarily be evident in their work. But much of the dissimilarity was due also to the type of adversary with which each had to deal. In the thirteenth century, a rational argument was sufficiently convincing for most men. St. Thomas could always cope with the erring by a direct challenge to their reason; he could let the truth speak for itself. But Chesterton most often had a vastly different type of thinker to battle. There is an anti-intellectual trend in modern thought which all too frequently prevents the demonstrations of the scholastics from exerting their full convincing force. So, even in his work on the most serious and sacred of subjects, Chesterton very often had to substitute for the direct and immediate appeal to rationality, his own inimitable and effective appeal to risibility. Though ideas were always the flesh and bone of his work, and though he never neglected the rational foundations for his convictions, he would prefer to pierce the heart of error with the point of a joke where the point of a syllogism certainly have been blunted.

Perhaps St. Thomas would have varied his attack with humor too, if he thought that weapon would take effect in his day and age. We can be sure that the jests, like the syllogisms, would have been the finest, if he saw fit to use them. St. Thomas has been accused of opening the *Summa* with a pleasantry at the expense of theologians. However, no Thomist has ever doubted for even a moment that he meant very seriously the words of the prologue declaring that the work is intended for beginners. Chesterton thus explains the "dullness of diction" so "enormously convincing" in the *Summa*. "He could have given wit as well as wisdom but he was so prodigiously in earnest that he gave his wisdom without his wit." With something akin to a schoolboy's glee at discovering a stern-visaged professor's well-concealed sense of humor, he notes that St. Thomas "goes out of his way to say that men must vary their lives with jokes and even with pranks." It must have been discoveries like this in the great Doctor's work that gradually brought him to a real affection for the Saint. Anyone who conceded to laughter its just place in the scheme of life was sure to win his heart.

Thus it was in his humorous *reductio ad absurdum* that Chesterton found the cannon for which "many a true word spoken in jest" was effective ammunition. And what an arsenal of literary explosives that merry mind contained! The ancient errors resurrected in mod-

ern dress after being laid to rest centuries before in medieval shrouds, he slew once again by laughing them back to their graves. A witticism based on solid wisdom could handle many a mistake moderns left untouched by direct refutations of his error. Pantheists, Idealists, Atheists and all the other pseudo-intellectuals might resist reason, but they could not resist ridicule when the whimsicality of a Chestertonian pun or paradox turned the falsehood into a joke.

Chesterton was able to participate for more than three decades in the most heated of controversies and yet have it said of him at the end, "He had no enemies," "There was no one envious of him," and "He was the most deeply loved of all the men of his time." All his life he laughed at error, but never at those who proposed it. Like the gentle St. Thomas he was truly great because even in the most bitter of battles he was the most courteous of gentlemen. His generous Christlike charity for those who were his greatest opponents was fully recognized by these enemies themselves. H. G. Wells, one of Chesterton's favorite and most vulnerable targets, said at the close of their years of strife, "If I ever get into heaven, it will be through the intervention of Gilbert Chesterton."

To seek for a common characteristic in the work of two unique masters centuries apart is to look in vain, if we content ourselves merely with a study of style and literary form. In St. Thomas we see the water of wisdom lying, as it were, in the profound placidity of a clear mountain lake, mirroring in its depths the blue heavens above and the everlasting hills surrounding; in Chesterton's work, the same precious liquid now bubbles as from a spring, now bursts like a geyser with a triumphant surge skyward, boisterously, almost wastefully, it would seem, scattering itself in every direction. All they have in common here is that the flow of wisdom is unceasing. One might add, however, another quality of Chesterton's work which gives promise that it will weather the test of time through which the *Opera Omnia* of St. Thomas have so successfully passed. It is a characteristic of all fine literature, which the *Summa* shares with the Scriptures, and Chesterton with Shakespeare. The best word for it is "quotability," and to say that any work has it is to give it as high praise as any literature can receive. "Quotability" means that the work deserves rereading and remembering, as the words and ideas merit repeating. Into his poetry and his prose as well, Chesterton has infused this essential element of classical excellence.

Nearing the end of his work on St. Thomas, Chesterton tells his readers, "Anyone writing so small a book about so big a man, must leave out something." In these few pages much has been left out

too, but there is one final thing, the most important of all, which must not be excluded. The life of Gilbert Chesterton shows us that he was like St. Thomas where two ardent Christians would find the most pleasure in mutual resemblance—in their likeness to Christ. As a model Catholic layman, the life of the Prince of Paradox was ever as effective an apology for Catholicism as any of his works. The zeal with which he turned all the powers of his many-sided genius to the service of the Church was the overflowing of a truly apostolic heart. And in his "huge humility," to use a Chestertonian expression, we find another trait he has in common with St. Thomas. Writing after Chesterton's death, but before the publication of the great journalist's *Autobiography*, Father McNabb, O.P., felt safe in predicting that the book "will leave out nothing that would be a loss to truth. . . . But though every line of it will speak the master-craftsman of words, it will be a masterpiece in the humility of self-effacement." The event proved how well he knew his man. Except for the chronological details, little more of self-portraiture is to be found in the book than in many of his other works. It is not strange, then, that he could tell so well the stories of the saints and reveal such loving understanding of the Everlasting Man Who is their Divine Model. When he died two years ago last June, one friend of his—a priest—could not "complete what should be said about him without using the word sanctity or holiness;" another—a layman—wrote, "I confess that I believe that a saint has gone from us." With testimonies of this sort upon which to rely, we have well-grounded hope that he is now enjoying the same bliss—*gaudium de veritate*—as the Angelic Doctor, the eternal reward of one who can say, "See ye that I have not labored for myself only, but for all that seek out the truth."

THE ART OF THANKSGIVING

DONALD SULLIVAN, O.P.



O live happily, one must acquire the art of giving. But there is another art to be acquired which is not less important—the art of receiving. And an essential part of artful receiving is the return of thanks for what has been received. With true lovers, this art of thanksgiving is not only a loving return but a return of love. Among the first words a mother teaches her child are “Thank you.” Fr. Vincent McNabb, in describing the beauty of a child’s learning the art of thanksgiving, has written in his own simple way: “A Mother says, with her gift to her little one, ‘Say, thank you.’ And the little one taking her gift and words says, ‘Thank you.’” But even before this maternal instruction begins, before a child can learn to speak, it smiles to beg; and a smile is its thanksgiving.

In putting away the things of a child, why do some include, unhappily, the art of giving thanks? Man never loses the desire to receive gifts, but he is often negligent in returning thanks to his benefactors. Those who are careless in their appreciation of gifts, the symbols of someone’s love, wonder why they receive few gifts. Ingratitude among men is not easy to forgive because it is so selfish, but there is a more serious form of ingratitude, and that is irreligion. It is the ingratitude of men toward God, when they misuse His gifts to them, and even at times turn them directly against Him. The gifts, symbols of His infinite Love, they cherish, but they ignore the Giver.

Reflection on the nature of God’s benefits enables man to realize in a small way how great must be the love of that Giver. This knowledge should compel a return of love and thanksgiving from all but the most selfish of men. Thanksgiving is of the essence of love of God; thanksgiving, not merely for the gifts, but above all and before all, for the love of the Giver. Such a thanksgiving makes the Giver rejoice in knowing his love has been accepted. Such a return of love becomes a challenge to bestow more love and more favours upon the grateful heart of the creature.

But often men become so engrossed in enjoying God’s gifts that they forget the Divine Benefactor who conferred them. Instead of using the gifts as a means of drawing closer to the Giver, so that He

can give them perfect and everlasting happiness, they make the gifts themselves their end. God's gifts become their idol, their god, an abuse of the blessings of grace and of nature, which leads them far away from their bountiful Creator.

Every gift man receives comes to him from God as its fountainhead. "All things were made by him: and without him was made nothing that was made." Some of these benefits are of the supernatural order, while others are in the order of nature. Grace is the most precious of the supernatural gifts. Among the natural gifts are body and soul with their faculties, parents, friends and material possessions. Infinite wisdom has decreed that all these gifts be used as stepping stones to the higher life, that they be as means for man's gaining Heaven.

Sanctifying grace, the most perfect and priceless gift of God to man, orders the whole man to God. This grace is the gift of which Christ spoke to the Samaritan woman; "If thou didst know the gift of God." "But he that shall drink of the water I will give him, shall not thirst forever." With the assistance of grace, man controls his lower nature by reason and reason submits humbly to the laws of God. It is for this gift above all others that men should give thanks to God. They may have natural gifts in abundance for which to be thankful, but without grace these lesser gifts can never be brought to full perfection. For it is the function of grace to perfect nature.

Now the good use of his gifts by the one who receives them is what every giver intends. When the will of the giver is fulfilled in their use, the gifts become a means of uniting the wills of the lover and the loved one, of the one giving and of the one receiving. And what is this union of wills but an expression of love, and an act of thanksgiving? Thus it is evident that the best way for men to thank God for any gift, natural or supernatural, is to unite their will with His in the use of the gift, to use them as He wills that they use them. The teaching of Holy Scripture on God's design for us is simple: "This is the will of God, your sanctification." All his gifts to men are ordained to that end, man's sanctification. Sanctity of life, the practice of the virtues, is the thanksgiving most pleasing to God. To increase in grace is to increase in virtue; to increase in virtue is to increase in sanctity; to increase in sanctity is to become more united with the will of God. The greater the gifts of God to man, the greater should be their thanksgiving, their sanctity.

It follows, therefore, that the life of a virtuous man is a continual thanksgiving to God. Christ is the life of his soul and it is in union with that Divine Mediator (between God and man) that the soul re-

turns love to God and thanksgiving for his gifts and blessings. The Holy Sacrifice of the Mass is his chief prayer of thanksgiving. Every act of virtue is its own thanksgiving for the love that sent the gifts of grace and of nature found in that virtuous act, because an act of virtue is mainly an act praising God by doing his will. A life of holiness is the finest expression of the art of thanksgiving. Such a life is only possible by using well all the gifts, and especially grace. The man of good will is able to find in the gift of the Sacrament of Penance, Love forgiving another. The gift of the Blessed Sacrament is Love, giving Itself.

Christ Himself is, par excellence, the Model as well as the channel of thanksgiving. The soul in which Christ dwells by grace gives thanks with and in Him for God's gifts to man. When Christ is the life of the soul and His grace is the principle of every human act, it becomes possible for men so to live that in the words of the Preface of the Mass, "They give thanks always and in all places . . . through Christ our Lord."

"Gift better than Himself God doth not know,
Gift better than his God no man can see;
This gift doth here the giver given bestow,
Gift to this gift let each receiver be:
God is my gift, Himself He freely gave me,
God's gift am I, and none but God shall have me."
(Bl. Robert Southwell)

WAR OF THE WORLD



HOUNT MOLTKE, war-lord of the past century, once remarked: "Perpetual peace is a dream, and it is not even a beautiful dream. War is an element in the order of the world ordained by God. . . . Without war the world would stagnate and lose itself in materialism." However much pacific minds might shrink from this bellicose philosophy, which seems utterly at variance with the old German proverb, "A great war leaves the country with three armies—an army of cripples, an army of mourners, and an army of thieves," the modern resurgence of militarism might cause one to wonder if the war-leader was not right. Certainly, the facts of history seem very much in his favor.

History, it has been said, is philosophy teaching by example. It has been quite generally conceded that the recent World War is an historical and classic instance of imperialistic philosophy teaching by example, and there is an ever-growing conviction that it was by very bad example. But bad example or no, the World War does offer an interesting object lesson in the philosophy behind modern warfare, an understanding of which is not without value in view of current events in the European scene.

Philosophy in this modern era, has suffered much the same fate as the automobile. Its ponderous conclusions have been reduced to a streamlined phraseology in the form of slogans, which have all the color, speed, and perhaps the recklessness, of the modern motor car. Born no doubt before their time, the slogans of the World War—"This is the war to end war." "Make the world safe for democracy"—are very good illustrations. Through them it is possible to glimpse the philosophy motivating the last war, and, since the latter slogan is being noised about again, especially by nations whose pretensions to democracy are rather slight, to recognize the philosophy of a war to come. Slogans, however ill-applied they may be, have this to recommend them. They may contain a very vital truth, even though, through misunderstanding, it has degenerated into the falsehood of a half-truth.

So it is with the slogans of the World War. Most people are still agreed that nothing is more desirable than "a war to end war." Similarly, however much the advent of dictatorships may give rise to the conjecture that the World War was more to make the world safe *from* democracy, yet the desirability of making this universe safe *for* democracy is not to be denied. One may be still optimistic enough to hold that another war, waged on a higher plane, can really end war and make the world safe for democracy. At least, that is the contention of this essay.

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St. Thomas Aquinas teaches that "all wars are waged that men may find a more perfect peace than that which they had heretofore." Two decades ago, the Treaty of Versailles bequeathed to the world an artificial peace, a peace based on arbitrary national boundaries and disproportionate reparations and indemnities. The fundamentals of peace, such as security for virtuous living and autonomy for racial groups, were largely overlooked. Today these conditions cry for a remedy. Despite the heroic diplomacy of Mr. Neville Chamberlain, Europe is not at all sure that the treaty signed at Versailles will not prove another "scrap of paper" returning with a declaration of war written on the back. A rearrangement of the international check-board is on the way, and people are beginning to recognize it as inevitable. Another war, so it is thought, will erase the smoldering discontent and pave the way for a more enduring peace.

But if Western civilization wages a war to end all war, it must be one that will remove the causes of war. However effective materially the massive national armies and more massive national armaments may appear, they can little eradicate the underlying causes of conflict, any more than a blow on the head can cure a headache. The discontent today is not primarily a question of politics but rather a conflict of principles of life; not so much a question of Capitalism and Communism as one of Christianity and Atheism, not so much a contest of human bodies for supremacy and wealth as the quest of human souls for happiness. A war such as that envisioned by contemporary militarists will not solve the problem; it aims at a material conquest by material means for a material security. That is not enough; men from time immemorial have fought such wars, each thinking that theirs would be the last. But no. Caesar, about to

unfurl the Roman banner over new lands, boasted: "This victory will establish peace for us. The whole world will be disarmed after this contest." And Caesar, history attests, was wrong.

War, to be really successful, should remove the causes of war. These are primarily ideological; they are inextricably bound up with the inner consciousness of nations and men, their hopes and their grievances, their loves and their hates, their virtues and their vices. These intangible, spiritual realities lurk behind every clash between states, despite the fact that on the surface the quarrel seems concerned only with bread-and-butter issues. It is these fundamental aspirations of nations and men that must be orientated if peace is to prevail. The only war that can conquer the disorders of society is one which can conquer the disorders of individuals in society, one that is essentially spiritual, a conflict that will kill the cause of war and not kill men. In contrast to the World War, this new war might be termed the War of the World. Although it be universal, enlisting all mankind, it will, by a most delightful paradox, be less worldly, for it will be the spiritual war of "the world" against itself. To those who think only in terms of space and time, this sounds nihilistic. They conceive war only as a matter of muscles and munitions, forgetful that there is another strength, fully realized by the Commander of the Allied Forces in the late war, Marshal Foch. "In the civilized world, power founded solely upon force, however impregnated with genius it may be, must inevitably bow before spiritual strength."

Not only should the War of the World end all war by removing its causes; it should also make the world safe for democracy. The disillusionment that followed upon the World War has led some to query: Is democracy worth fighting for? Is it not more likely that the democracy for which men laid down their lives twenty years ago had lost much of its spirit, that it was but the pseudonym of a hidden and predominantly undemocratic imperialism? In his volume *Towards the Great Peace*, Ralph Adams Cram has this to say: "When therefore, modernism achieved its grand climacteric in July, 1914, we had on the one hand an imperialism of force, in industry, commerce and finance, expressing itself through highly developed specialists, and dictating the policies and practices of government, society and education; on the other hand, a Democracy of Form which denied, combatted, and destroyed distinction in personality and authority, in thought, and discouraged constructive leadership

in the intellectual, spiritual and artistic spheres of activity. The opposition was absolute; the results catastrophic."

True democracy has not failed. Men have failed to be true democrats. Democracy denotes an equality among men: not an equality of wealth, for there will always be rich and poor; not an equality of genius, for some are made to govern and others to be governed; but an equality through love, which is the greatest common denominator of human existence. Love in its perfect sense is the constitution of what might be called the Divine democracy, in which all men are equal; for in this democracy the secret of a great life is not great wealth or genius or fame, but simply great love. This is the democracy for which the world should be made safe, a democracy in which the brotherhood of man is based upon the Fatherhood of God.

* * * *

The War of the World, then, is one to end war by rooting up the causes of war, to make the world safe for democracy by defending the brotherhood of man. Contemporary prophets have envisioned the time when these things will come true. Stalin says it will occur through world revolution; Mr. Wells holds hope for a world evolution. Both are at one in admitting that Christianity cannot bring about the new social order, for it has involved itself in a strange paradox. After all, is it not incongruous that in one place the Gospel announces, "Peace on earth to men of good will," and in another place the text records these words of Jesus: "I came not to bring peace, but the sword"? "Christianity," cry her foes, "reconcile thyself!"

In his commentary on these passages, Origen explains: "The diligent reader inquires how the Saviour says 'I came not to bring peace upon the earth,' and now Angels sing at His Nativity, 'On earth peace to men.' But the fact that peace is said to be 'to men of *good will*,' solves the question; for the peace which the Lord does not give on earth, is not the peace of good will." Good will—in these two words lies the key to the peace of the world. Good will means to will good, which requires that one will rightly, and will good.

To will rightly is the first requisite for peace. When a man acts, the norm of his good or bad will is right reason, which, with all the imperiousness of knowledge, directs the will. If the will follows the dictates of right reason, there is order; and peace consists in tranquillity of order. If men were always

reasonable, war would not be the problem it is. Reason, however, as conceived by contemporary philosophy, has lost its dignity as diplomat in the tribunal of conscience. The evolutionists belittle it by making man's will the pawn of the lower passions; the rationalists exaggerate it by holding that human reason is superior to faith. Admittedly, there is a struggle between the passions and reason, and human reason cannot comprehend the truths of faith; yet that is no excuse for exalting the passions or belittling faith. The War of the World is a struggle to restore the order of reason, to enable men to will rightly, a war against sin. Sin is nothing else than a revolution against prudent human government, either through the anarchy of the uncontrolled passions or the tyranny of dictatorial reason. Only when men realize that the passions are not higher than reason and that human reason must bow to the wisdom of God will peace be obtained. It will be a peace won through unremitting war of virtue against the internecine usurpations of sense and pride. It requires a concerted drive towards the proper good of man, which is God.

If men would but enlist in this War of the World, which gathers all the resources of human nature in the name of peace, then the old slogans about "a war to end war" and "a war to make the world safe for democracy" would take on a new and much more truthful significance. It is very important to look at the modern scene in this light. It will prevent one from lapsing either into a sterile pacifism or a mad militarism. It will enable one to see how, in a spiritual sense, "war is an element in the order of the world ordained by God," without subscribing to the brutal philosophy of Nietzsche:

It is mere illusion and pretty sentiment to expect much (even anything at all) from mankind if it forgets how to make war. As yet no means are known which call so much into action as a great war that rough energy born of the camp, that deep impersonality born of hatred, that conscience born of murder and cold-bloodedness, that fervor born of effort in the annihilation of the enemy, that proud indifference to loss, to one's own existence, to that of one's fellows, that earthquake-like soul-shaking which a people needs when it is losing its vitality.

* * * *

President Roosevelt, in his letter to Archbishop Rummel on the occasion of the opening of the Eighth National Eucharistic Congress held recently at New Orleans, said, "I doubt if there is any problem in the world today—social, political or economic

—that would not find happy solution if approached in the spirit of the Sermon on the Mount." If one reads through that great discourse in St. Matthew, he is struck by the emphasis which Jesus places on the interior reformation of man. Not only should men not kill; they should not be angry. Not only is adultery wrong, but lustful thoughts as well. The War of the World is primarily one of this interior nature. It is a war in which the battalions encompass the whole human race, but whose battlefield is the depths of each individual soul; a most effective war, fought not with armies and armaments but with the potent weapons of virtue and love; a most economic war, because it kills the vices of civilization and not its virility. It is a war commanded not by a mere man, but by the God-man Who has said, "These things have I spoken to you, that in Me you may have peace. In the world you shall have distress, but have confidence. I have overcome the world." It is He of whom ancient times proclaim, "For a Child is born to us, and a Son is given to us, and the government is upon His shoulder, and His name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied and there shall be no end of Peace!"

THE HEART OF CIVILIZATION

JEROME JURASKO, O.P.

The Incarnation lies at the bottom of all sciences, and is their ultimate explanation. It is the secret beauty in all arts. It is the completeness of all true philosophies. It is the point of arrival and departure to all history. The destinies of nations, as well as of individuals, group themselves around it. It purifies all happiness, and glorifies all sorrow. It is the cause of all we see, and the pledge of all we hope for. . . . Happy are those lands which are lying still in the sunshine of the Faith, whose wayside crosses, and statues of the Virgin Mother, and triple angelus each day, and the monuments of their cemeteries, are all so many memorials to them that their true lives lie cloistered in the single mystery of the Incarnation. —FATHER FABER.

Unquestionably, the two most excellent objects that the mind of man can ponder over are the Trinity and the Incarnation. They are mysteries and, as such, cannot be thoroughly understood; but many, through persevering prayer and constant reflection, have penetrated deeply into these Divine truths. God is pleased with the efforts of those who desire to know Him in order that they may love Him; and in His goodness He casts His light over such minds. Many and beautiful are the inspirations of such holy and thoughtful persons. Their lights indeed fall short of expressing fully those highest realities; still, they convey divine truth and do produce in man the most perfect happiness of which he is capable in this life.

The Incarnation is not so difficult to reflect upon as the Trinity because Christ is human as well as divine. Due to this twofold aspect of the Incarnation, the intellect is able to consider, now the humanity of Christ, again His divinity. This way is natural to man because, according to the workings of his mind, he ordinarily passes from things material to the spiritual, from the visible to the invisible, from the natural to the supernatural. The outcome is that in thinking upon this mystery there is a continual shift from the human to the divine. It is by devout reflections on the two natures in Christ that the soul is disposed to receive graces which give an insight into the secrets of the Incarnation.

To profit most from reflection on the Incarnation, one might well heed the example of the Blessed Virgin. When the angel announced to her that she was to become the Mother of God, she did not quite understand how God could become man; yet she allowed not a single doubt to enter her mind. She knew that a mystery was being re-

vealed to her, that here was something beyond human ken. In humility and faith, she acknowledged the truth and power of God, and acceded to His holy will. All who think deeply and devoutly must follow in her footsteps; they must humbly and faithfully profess their belief in this mystery for no other reason than because it has been divinely revealed.

* * *

The angel of the Lord declared unto Mary; and she conceived of the Holy Ghost.

Behold the handmaid of the Lord; be it done to me according to Thy word. And the Word was made flesh and dwelt amongst us.

It is Catholic teaching that at the instant Mary said, "Be it done to me according to Thy word," the Second Person of the Blessed Trinity was made flesh and dwelt in the womb of Mary. The doctrine is handed down through the Christian custom of reciting the Angelus three times each day. This prayer is fervently cherished by the faithful because it inspires them with the sublime thought of God become man.

The Church has defined the Incarnation as the union of two natures, the divine and the human, in Christ, the Second Person of the Blessed Trinity. Each of the three Catholic Creeds—Apostles', Nicene, and Athanasian—, explicitly contains this article of faith. The first two simply express that Christ was conceived of the Holy Ghost and was born of the Virgin Mary. The Athanasian Creed, however, goes into greater detail. The following excerpt will help greatly to explain the doctrine of the Incarnation:

But it is necessary to eternal salvation that one also believe faithfully the Incarnation of our Lord Jesus Christ.

The right faith therefore is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

God, of the Substance of the Father, Begotten before the worlds, and Man of the substance of His mother, born in the world.

Perfect God, Perfect Man, of a reasoning Soul and human Flesh subsisting. Equal to the Father as touching His Godhead, inferior to the Father as touching His Manhood.

Who although He be God and Man, yet He is not Two, but One Christ. One, however, not by conversion of the Godhead into Flesh, but by taking of Manhood into God.

One altogether, not by confusion of Substance, but by Unity of Person. For as the reasoning soul and flesh is one man, so God and Man is One Christ.

This doctrine is found over and over again in the writings of the Fathers. A quotation from a letter of Pope St. Leo the Great shows how eloquently and accurately they enlarged upon this mystery.

He who is true God is also true Man, and in this unity there is no dissension, the greatness of the Deity and the lowliness of the man are in concord. As God is not changed by condescension, so man is not destroyed by elevation. Each nature acts in unison with the other in a manner appropriate to it; namely, the Word operates in a way which is becoming the Word, while the flesh executes that which is becoming the flesh. The first of these shines forth with miracles, the latter succumbs to injuries.

Man is made up of a spiritual and a material principle, soul and body. Anything which contains these two elements quickly attracts him, and holds his attention more easily than an object purely spiritual. That is why man has learned much more about himself and the wide world than about angels and the divine Being. The all-knowing God realizes this; He perfectly understands how best to operate according to the nature of man. He willed, therefore, to be clothed with human flesh and thus create a perfect balance, as it were, between Himself and mankind. This act of God makes man's search for his Creator much easier. As it is so concisely and beautifully expressed in the Preface for the feast of the Nativity:

For by the mystery of the Word made flesh, a new ray of Thy brightness hath shone upon the eyes of our mind: so that seeing God in visible form, we may be drawn by Him to the love of things unseen.

In the Office of Corpus Christi, St. Thomas gives the reason why God became man. The Angelic Doctor states how wonderful a thing it is for us to have our God so near to us, that the only-begotten Son of God, wishing us to share His Divinity, should assume human flesh and become man in order that men might become gods. This teaching of St. Thomas must not, however, be falsely interpreted. God ever remains perfectly distinct from the creature; moreover, God is divine by His very nature, while man becomes like to God only by participation in that divine nature.

This deification, or being made gods, is brought about in a marvellous fashion, the plan of which God alone could have devised. There is a gradual transformation embracing all creation, beginning at the lowest and arising to the highest. Inanimate things, the mineral substances, are assimilated by the vegetative, the vegetative by the animal, the animal by man, and finally man is assumed by God. Man to share in the Divinity, must do so by grace which comes to him through the rivulets of divine bounty, the Sacraments. The most perfect of these, and the one to which all the others lead, is the Holy Eucharist. In this Sacrament, the soul receives Christ, and since Christ is both human and Divine, the soul embracing Christ receives the Divinity. "He that eateth my flesh and drinketh my blood, abideth in Me and I in him. As the living Father hath sent Me and I

live by the Father, so he that eateth Me, the same also shall live by Me."

God deemed it fitting to be born of the Virgin Mary and, by assuming human flesh, He willed to endow it with His divinity. A greater good than that is not imaginable. He who is everything has given all in order that they who are nothing may have all. Divine love can do no more. It remains for man to accept this infinite generosity. If he will but ponder the "why" of Christmas, if he will but look behind and beyond the toys and tinsel of time, he will come to appreciate the mystery of God become man. And in doing that, man will find a new meaning to the problem of life, a problem so often complicated by the great mystery of human evil, yet a problem still more often solved by the greater mystery of divine goodness—the Incarnation.

* * *

"Modern" civilization has fallen to a very low level in all its accomplishments. Its science denies the spiritual, its art does not represent the highest beauty, its philosophy scorns the thought of a Creator, and its history has forgotten the deeds of its most noble Hero. Nation after nation is forbidden to acknowledge the heavenly King because ungodly rulers usurp His power. Many solutions may be offered to remedy these conditions but only one can finally succeed; namely, the acceptance of the Incarnate Word as the motivating principle in the lives of men and nations. Christ has come into the world that men may have peace and happiness. Anything therefore which prevents the influence of Christ upon souls is likewise an impediment to human welfare and progress. Science, art, philosophy and history, when not falsified, are so many means or vehicles enabling mankind to share in the fruits and benefits of the Incarnation. Once the Incarnation is appreciated as the heart of civilization, all sciences will have their "ultimate explanation," all arts their "secret beauty," all philosophies their "completeness," and all history its "point of arrival and departure."

TO AN INNKEEPER

PIUS SULLIVAN, O.P.

"AND THOU BETHLEHEM Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel:" Mich. V, 2.

*Had you never read, nor heard, this prophecy of Micheas
How, at some distant date, it would come to pass
That the ruler of all Israel should come
Out of Bethlehem? You were neither deaf nor dumb.
You could exchange the greeting of a friend,
And jingling coins delighted you no end.
Blindness was not yours. We know that you could see,
For you welcomed with broad smiles and practiced courtesy
Those wearers of the much-embroidered, flowing dress.
And yet you turned away a pleading pair, penniless,
Who could have offered you a blessed peace.
Had you but known, you would have gained surcease
From every care. But when, on that misty night,
You watched that humble pair depart, you lost the right,
In days to come, to tell with a triumphant ring,
"When no one else would, I housed my King."*

THAT ALL MAY HAVE SOME

ANTONINUS RYAN, O.P.



ONE DAY in the not so long ago, a traveller chanced to pass by a camp operated by the Communist Party of America. To pass by a Communist camp, or even a Capitalist camp, is a trivial thing; to go in would excite wonderment. But the wayfarer did pass by, save for the brief moment in which he paused to read a placard with this bold phrase, "Private Property." His latent penchant for the paradoxical bubbled to the surface, and he laughed. So boisterous was his laughter that had he not passed on, he might have, because of the physiological violence involved, passed out.

No doubt our friend is entitled to his little joke, but one wonders if the big joke is not on him. Apparently he did not know what the "Private Property" sign meant. He did not understand that the Communist placard was a plea not so much for private ownership as for private use, or privacy. It is only because bourgeois custom has identified private property with private use that such a sign was necessary to insure privacy. And a Communist, because he is a man, is entitled to privacy.

There is a shroud of mystery surrounding private property today which makes it seem enigmatic. It is discussed and discussed, friends and foes alike write it in capital letters, and strangely enough, when it is most talked about, it least exists. Among the welter of opinions on its nature, three theories stand out particularly. They may be distinguished by the use or non-use they make of the distinction between ownership of property and its use. On the one extreme is Individualism maintaining ownership and use should both be private. On the other end of the social pendulum is Communism, holding most tenaciously that both ownership and use should be common. In the middle, subject to all the vicissitudes incident upon steering a middle course, is the Christian theory of property—private ownership with common use.

The principle of private property is very simple. That is precisely the difficulty; in a complex age such as ours, simplicity is not so simple as it seems. Simple folk of other ages could understand property perfectly. They not only understood it; they possessed it,

which, after all, is the best way to understand it. Today the situation is quite different. A great majority has little or no private property to comprehend; a "great" minority has too much of it, too much to understand it at all. Yet the principle remains simple. A pagan of uncommonly common sense, named Aristotle, put it this way: "It is evident, then, that it is best to have property private, but to make the use of it common."¹ and to those who might think Aristotle had neither Communists nor Individualists to answer in his day, it should be remarked that his teacher, Plato, was a better Communist than the Marxists, while Alexander the Great, the Stagirite's pupil, was *the* individualist of the times.

Although he left hearth and home to avoid possessing the wealth of his parental estate, St. Thomas was the one who baptized this Aristotelian doctrine and made it Christian. In the *Summa Theologica*, a few paragraphs epitomize the theory admirably. Brevity, so it seems, soul of wisdom as well as of wit.

Two things are competent to man in respect of exterior things. One is the power to procure and dispense them, and in this regard it is lawful for man to possess property. Moreover this is necessary to human life for three reasons. First because every man is more careful to procure what is for himself alone that which is common to many or to all: since each one would shirk the labour and leave to another that which concerns the community, as happens where there is a great number of servants. Secondly, because human affairs are conducted in more orderly fashion if each man is charged with taking care of some particular thing himself, whereas there would be confusion if everyone had to look after any one thing indeterminately. Thirdly, because a more peaceful state is ensured to man if each one is contented with his own. Hence it is to be observed that quarrels arise more frequently where there is no division of the things possessed.

The second thing that is competent to man with regard to external things is their use. In this respect man ought to possess external things, not as his own, but as common, so that, to wit, he is ready to communicate them to others in their need. . . .²

There is one thing that is most important in the reasoning of the friar of Aquino; he bases his argument for private property on philosophical and economic rock-bottom — ordinary, everyday experience. He takes men as they are, and not, as do Rousseau, Marx and others, as one might wish them to be. Experience shows, the Saint observes, that a system of private property results (1) in a more diligent care of goods, (2) in orderly economic arrangement, and (3) in peaceful social harmony. Property is a *means* to attain these ends which may be summed up in one word *common good*. Aristotle styles property "an instrument to living."³ Like any other

¹ *Politics*, Bk. II, c. 5, pp. 33-34. Everyman Edition (New York, 1931).

² *Ia IIae*, q. 66, a. 2.

³ *Op. cit.*, Bk. I, c. 4, p. 6.

instrument, however, it can be misused. A shiny new axe is superbly fitted for preparing firewood, but should a woodsman choose to decapitate an innocent man with the same axe, it would obviously be misused. So it is with private property. While the use of it conduces to the common weal, its abuse has much the same effect on society as does the axe on the innocent man. Metaphorically, at least, society loses its head in revolution.

"What we need," says G. K. Chesterton, "is the ideal of Property, not merely of Progress—especially progress over other people's property."⁴ Now the ideal of property requires that it serve its end, that it preserve its proper limitations. In the days when barter was the method of exchange, Nature provided for restraints on the acquisition of property, since surplus goods could not be long held by one individual for the sake of profit. In such times, surplus produce soon rotted and became a dead loss to the owner, so that it might just as well have been distributed to the needy. But now that Nature has been "conquered" and money has displaced barter as the medium of exchange, the former check on property has been lost. We have had to devise new checks, not a few of which have turned out to be bad checks.

There is, however, one very effective way to determine the limitation of private property as understood in the Christian theory. It is a way which will provide at least the principles by which one may see why the Church declares for private property and yet scores Individualism, why she requires common use and still condemns Communism. Duties are correlative with rights. If St. Thomas deduces the right of private property from the necessity of more diligent care of goods, economic order and social peace, it follows that it is the duty of the owners of property to see to it these ends are attained. If they do not, and the common good suffers as a result, then the exercise of the right must be limited. Mankind is so prone to maintain its rights and forget its duties.

Diligent Care of External Goods

To follow the reasoning of St. Thomas, private property is first necessary for more diligent care of external goods. But suppose, as was the case in Post-Reformation England of the sixteenth and seventeenth centuries, that land privately owned does not result in more diligent care, but rather in enervating apathy? Is that justifiable? After Henry VIII broke away from the Church, the great landowners exploited the "Reformation" by the confiscation of re-

⁴ *The Outline of Sanity*, (New York, 1927), p. 220.

ligious property. The land thus appropriated became either the hunting-grounds of a rather ignoble nobility, or else rent-lands whose produce was directed to foreign trade while the proletarian peasantry wanted for food. The situation was aggravated still further in the next century by one of the provisions of the "Statute of Frauds," which specified that no title to land should be valid unless there were written proof of the same.⁵ The great majority of English yeomen, without such documents, but nevertheless true owners by tenure and heredity, had their lands confiscated by pharisaical village landlords more interested in fortunes than food for the peasants. The consequent destruction of property, through lack of proper cultivation, the orgies of the "reformers" and the peasants' revolts, did not at all conduce to "a more diligent care of external goods." If such private property contributed to the common good, it was with emphasis on the "common" and not on the "good." Men were reduced to the common level of land-slaves and the priceless good of liberty went with their lands. The ruined monasteries that dot the English countryside today, the sight of a large Empire hopelessly dependent on imports for its very sustenance, its citizens fearfully donning gas-masks to repel the attack of a jealous foreign invader, mutely testify to the social sin of earlier centuries. One thinks of Goldsmith's lines:

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay:
Princes or lords may flourish, or may fade,
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

Economic Order

Secondly, private property is necessary for economic order. It must so be regulated that it will not become a source of injury, direct or indirect, to producer's or consumer's goods. As will be seen from the examples adduced, such limitation is not altogether unfamiliar. The social philosophy of government in America of recent times has been responsible for new strides in this field.

Producers' goods, such as industrial lands, factories and machines, are the subject of restrictions in the interests of the common weal. Legislation has been framed for industrial areas, factories are required to conform to governmental regulations, navigation laws control the engines of industry upon the sea. These limitations and others, while they bridle the owner's freedom to do as he pleases,

⁵ Belloc, Hilaire, *The Restoration of Property*, (New York, 1936), p. 41.

find their justification in that they promote the common good. If sweatshops and hazardous occupational centers still foster discontent and riot in society, it is because the owners of these are remiss in their proprietary duties.

Indirect injuries to producers' goods, through cut-throat competition and the concentration of wealth in the hands of a few, must also be guarded against. America is still experiencing the economic debacle consequent upon the zeal of its "business is business" forebears. Cutting throats has never been an over-successful means of progress, and in the realm of economics it has been less so. The anti-trust laws, the provisions of the Interstate Commerce Commission, determined railroad rates, the Federal Reserve rediscount percentage, are but a few preventatives against the evils of unbridled competition.

Restrictions must also be designed to avoid the concentration of wealth in the hands of a few. The monopolistic tendency is nothing new in economics. Centuries ago Aristotle related of ancient "big business:"

There was a certain person in Sicily who laid out a sum of money which was deposited in his hand in buying up all the iron from the iron merchants; so that when the dealers came from the markets to purchase, there was no one had any to sell but himself; and though he put no great advance upon it, yet by laying out fifty talents he made a hundred."

The modern student of economics can draw many comparisons for himself from these words. It is sufficient to observe that the same cornering is done today and with more irony, because it is possible to corner more and more with less and less. Federal and state income taxes, inheritance taxes, regulated returns on capital investments and public utilities legislation try to restrict the undue concentration of capital. Accident and unemployment insurance are also, from the mercantile viewpoint, checks on profits.

A short digression on taxation as a means of limiting property might not be inappropriate. It is highly questionable whether the splurge of tax-laws from our legislatures will, in the long run, accomplish all that is claimed for them. Sometimes the remedy is worse than the disease. The popular pastime of "soaking the rich" often results in stagnation of private enterprise, and eventually ends in ruining the poor. As there are limits to property, so are there limits to taxation. Heavy taxation discourages industry, and the government has to step into business. Taxes become heavier still,

* *Op. cit.*, Bk. I, c. 11, p. 21.

government more bureaucratic; and whatever may be said for bureaucracy, it does not profit the poor man. Hilaire Belloc, in his essay *The Restoration of Property*⁷ proposes a system of "differential taxation" which, while regulating big business, will not ruin small business. Briefly, there are three forms of differential taxation: (1) against chain shops; (2) against multiple shops (department stores); (3) against large retail turnover. The money raised by differential taxation would be used to protect the small enterprise through extension of corporate credit.

The following words of William Baron Von Ketteler, Bishop of Mainz, written in 1864, are apropos:

There are two systems of taxation. The one is used by the State, the other by Christianity. The State levies taxes by force—it makes revenue-laws, draws up tax-rolls, sends out tax-collectors; Christianity levies taxes by the law of charity; its assessors and collectors are free-will and conscience. The States of Europe are staggering under the huge burdens of public debt in spite of their compulsory system of taxation, and their financial embarrassments have given birth to that mystery of iniquity—gambling on the stock-exchange with all its attendant moral corruption. Christianity, on the contrary, with its system of taxes, has always found abundant means for all its glorious enterprises. Look at our churches and monasteries, our charitable institutions for the relief of every human ailment and distress, our parishes and bishoprics spread over the face of the globe; think of all the money that has been gathered for the poor, for our schools, our colleges and ancient universities; and remember that all this with scarcely an exception is the result of personal sacrifice, and you will have some idea of the life-giving power of Christianity.⁸

A few examples will suffice to show that not only producers' goods but also consumers' goods (food, clothing and shelter) may have restricted uses. Nature, by her laws of corruption and change, controls the uses of food. Clothing, similarly, has its limits. There are civic regulations, for instance, which forbid the use of wearing apparel, such as would offend the citizens' sense of decency, in public places, even though one may own the article of clothing with a perfect title. Shelter is also subject to certain prohibitions. There are restricted districts, electric insulation requirements, fire laws, etc., which, like the statutes regarding food and clothing, are all necessary for the common good.

Money as the medium of exchange for the necessities of life indirectly affects the acquisition of food, clothing and shelter, and so is liable to limitations. Its function is to act as a *medium*, not as a barrier to exchange. "It is one thing to have a right to the possession of money, and another to have a right to use money as one

⁷ pp. 68-73.

⁸ Quoted by Metlake, George, *Christian Social Reform*, (Phila., 1912), p. 132.

pleases."⁹ The economic upheaval of a decade ago was largely due to lack of intelligent curbing of money functions. Sane regulation of the rates of interest and rediscount, and the thorough control of coinage by public authority should serve to counteract the tyranny of money which the Holy Father describes as "particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will."¹⁰

Social Peace

The third reason for which St. Thomas justifies private property is that it promotes social peace. Social peace cannot be had if men are at odds with one another over their possessions. The maxim "What's yours is mine, and what's mine is my own" is anarchic. The Individualist philosophy which grants private property to a few and denies it to the many is no less productive of economic war. Again and again it must be said, private property is a means to attain the common good, which must be *common*—and *good*.

Goodness, even if it be common goodness, is not merely a matter of economics; it is also a matter of sanctity. The anomaly of modern times is that the two have been opposed. Economics is the science of living in security, but sanctity may be said to be the science of dying in security. Perfect happiness requires both, for man has not learned how to live if he has not learned how to die. And perhaps, one might interpose, we would have more real economy if there were fewer economists and more saints.

Society, if it would be peaceful, should provide its citizens with opportunities to know and love God and to practice the virtues. Its captains of industry cannot, in the name of oppressive private ownership which enslaves human beings in the name of efficiency, prevent men and women from attaining the knowledge of God by prohibitive hours of labour and by putting children to work at the sacrifice of proper education. Nor can society rightfully hinder the love and worship of God by eliminating or secularizing days of rest which are intended primarily for the exercise of religious duties.

With regard to the practice of virtue, private property plays a significant role. "We have insisted that, since it is the end of Society to make men better, the chief good that Society can be possessed of

⁹ Leo XIII, Encyclical *Rerum Novarum*, (Paulist Press, 1931), p. 13.

¹⁰ Pius XI, Encyclical *Quadragesimo Anno*, (Paulist Press, 1931), pp. 32-3.

is virtue. Nevertheless, in all well-constituted States it is a by no means unimportant matter to provide those bodily and external commodities, 'the use of which is necessary to virtuous action.'"¹¹ As has been shown, the bodily and external commodities can best be supplied in a social order which maintains an equitable distribution of property. A top-heavy property system breeds crime.

The false doctrine of the rigid right of ownership is a continual sin against nature, because it sees no injustice in using for the gratification of the most insatiable avarice and the most extragant sensuality what God intended to be food and clothing for all men. . . . The notorious dictum, "property is robbery," is something more than a mere lie; besides a great lie, it contains a terrible truth. Scorn and derision will not dispose of it. We must destroy the truth that is in it, in order that it may become all lie again.¹²

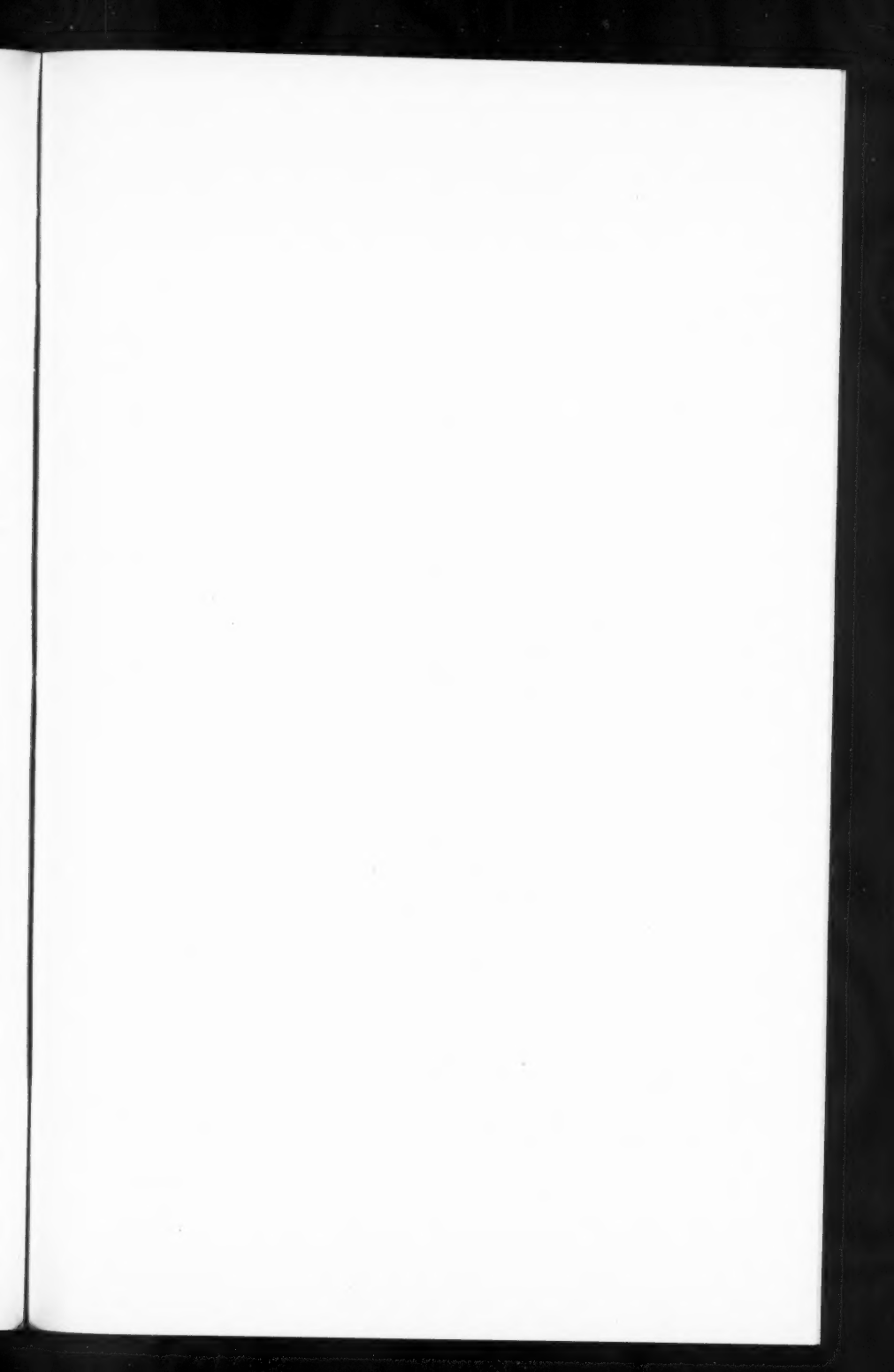
Paradoxically enough, the whole solution of the problem about limitations of the use of property lies in the extension of it. Restrictions such as have been mentioned do not destroy the right of private property; rather they protect it. Only when property is possessed by the many instead of the few will the common good best be attained. "The sacredness of private property" should not be a shibboleth to cover economic vices. Property is a public trust, not a Trust. Steps are now being taken to restore a more equitable distribution of property, for it has been found that limitation on the one hand means distributism on the other. Cooperativism, homestead aid and land grants are steps in the right direction. Renovation, not revolution, is the cry—renovation in the sense of making new the old truth of private property and common use. What G. K. Chesterton wrote over a decade ago is still timely:

Capitalism is breaking up; and in one sense we do not pretend to be sorry it is breaking up. Indeed, we might put our own point pretty correctly by saying that we would help it to break up; but we do not want it merely to break down. But the first fact to realize is precisely that; that it is a choice between its breaking up and its breaking down. It is a choice between its being voluntarily resolved into its real component parts, each taking back its own, and its merely collapsing on our heads in a crash or confusion of all its component parts, which some call communism and some call chaos. The former is the one thing all sensible people should try to procure. The latter is the one thing that all sensible people should try to prevent. That is why they are often classed together.¹³

¹¹ Leo XIII, *op. cit.*, p. 19.

¹² Von Ketteler, *op. cit.*, p. 38.

¹³ *Op. cit.*, pp. 87-8.





THE MOST REV. BONAVENTURE GARCIA DE PAREDES,
O.P., S.T.M. (1866-1936)



VALIANT ONE FALLEN IN BATTLE



THE DOMINICANA was about to go to press, official word was received from Rome of the death of the Most Rev. Bonaventure Garcia de Paredes, O.P., S.T.M., ex-Master General of the Order of Preachers, at the hands of Spanish anti-clericals on August 14, 1936. While it was long rumored that Father Paredes had been murdered, the report was definitely confirmed only recently.

Born in Castenedo de Valdes, Spain, on April 19, 1866, Bonaventure Garcia de Paredes joined the Dominican Province of the Most Holy Rosary of the Phillipines at the age of seventeen in Ocana, Spain. He was ordained priest in 1891, and subsequently pursued studies at the University of Madrid which led to the degrees of Ph.D., Litt.D., and LL.D. After editing the paper *Libertas* in Manila, P. I., for a short time, Father Paredes returned to Spain as Rector of the College of St. Thomas, Avila, in 1902. While there he founded a college at Sancta Maria de Nieva in Segovia. The Provincial Chapter held at Manila in 1910 elected him Prior Provincial, an office which he tried to resign at the expiration of his term of four years, but in which he was commanded to remain by the express order of the Supreme Pontiff, Pius X.

In 1917, Father Paredes returned to Spain as Superior of the Convent of the Most Holy Rosary in Madrid, and it was while in this office that he received word of his election as Master General of the Dominican Order by the General Chapter held at Ocana, Spain, May 22, 1926. The humble scholar, then in his sixtieth year, vainly tried to be released from the great charge, but the Capitular Fathers insisted that he assume the leadership of the Order. After two years of valiant work, the General resigned because of ill health in 1928, and retired to the Dominican convent at Ocana where he had entered the Order as a youth.

When the Spanish revolution broke out, the aged friar went to Madrid, and there was murdered by anti-clericals—he whose whole life, in the words of the present Master General of the Order, the Most Rev. M. S. Gillet, O.P., “remarkably prepared him for martyrdom. . . The valiant one has fallen in battle for defending and publicly professing the laws of God against those who call themselves enemies of the divinity.”

✠ VERY REV. JAMES ANDREW MACKIN, O.P., P.G. ✠

On Nov. 13th, the feast of the Patronage of St. Thomas Aquinas, death summoned Father James Andrew Mackin to his eternal reward.

Father Mackin was born in Marion County, Kentucky, Oct. 20, 1870, the second youngest of the eight children of Michael and Mary Ganon Mackin. His elementary studies were pursued in St. Augustine's Parochial School, Lebanon, Kentucky. On the completion of his higher studies at St. Charles College, Ellicot City, Maryland, he embraced the religious life of a Dominican and received the habit at St. Rose Priory, Springfield, in September, 1897. The following year he made his profession and concluded his philosophical course. In the interim of three years he made his theological studies at St. Joseph's Priory, Somerset, Ohio, where he was ordained on August 21, 1902, by Archbishop Henry Moeller. His early priestly endeavours were spent in the Dominican parish of the Holy Name, Kansas City, Mo., where he remained for three years.

Seasoning experience of life with prayer and study, Father Mackin fashioned his mind for preaching and the salvation of souls. Because of this earnestness, Father Mackin was appointed to the Western Mission Band whose center at that time was Holy Rosary Priory, Minneapolis, Minn. Later he was transferred to the Eastern Band where he labored until he was elected prior and pastor of St. Rose Priory, Springfield, Kentucky. On completion of his priorship, Father Mackin returned to the Eastern Mission Band where he toiled unceasingly till his death. The Provincial Chapter of 1926, in recognition of his successful preaching, bestowed upon him the title of Preacher General.

A solemn requiem Mass was celebrated on Nov. 1, in the Church of St. Vincent Ferrer, New York City. The Very Rev. J. A. Nowlen, O.P., prior and pastor of St. Vincent Ferrer's, was celebrant, assisted by the Rev. V. R. Burnell, O.P., as deacon, and the Rev. J. E. O'Hearn, O.P., as subdeacon. The Very Rev. J. H. Healy, O.P., superior of the Eastern Mission Band, delivered the eulogy. Preceding the Mass, Office of the Dead was chanted by sixty priests of the Archdiocese of New York and of

the Order of Preachers. The final absolution was given by the Very Rev. J. B. Walker, O.P., prior of the Dominican House of Studies in Washington, D. C.

To Father Mackin's two sisters, and to all his relatives and friends, DOMINICANA, in the name of the Fathers and Brothers of St. Joseph's Province, extends deepest sympathy. May he rest in peace!

—B. C.

✠ **VERY REV. MICHAEL JOSEPH RIPPLE, O.P., P.G.** ✠

On the evening of November 29, at the John Hopkins hospital in Baltimore, Md., after long months of patient suffering, Father Michael Joseph Ripple, former National Director of the Holy Name Society, passed to his eternal reward.

Father Ripple, the second oldest of the eight children of Leonard and Mary Kries Ripple, was born in Baltimore, Md., on October 25, 1875. There he attended grammar and high school at St. Mary Star of the Sea Parish. After spending a year at Loyola College, he entered the Dominican Novitiate at St. Rose Priory, Springfield, Ky., in 1894. Having made his simple profession he went to St. Joseph's Priory, Somerset, Ohio, where he completed his courses in philosophy and theology and was ordained to the priesthood on October 10, 1901, by Archbishop Moeller of Cincinnati.

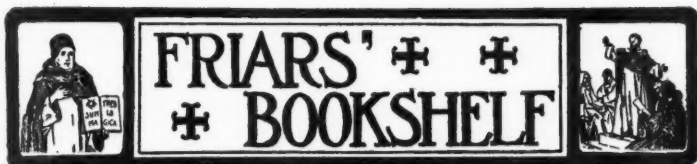
The first three years of his priestly life he remained at Somerset where he assisted with the editing of the *Rosary* magazine till in October, 1904, he was assigned to the Holy Rosary Convent, Minneapolis, Minn., as a member of the Western mission band. Four years later, August, 1908, he was chosen to go to St. Antoninus Parish in Newark, N. J., to organize the Holy Name work. The following year found him at St. Vincent Ferrer Priory, New York City, where, with Father J. T. McNicholas, now Archbishop of Cincinnati, he began the National Holy Name movement. In January, 1914, he was appointed head of the Southern mission band and assigned to St. Louis Bertrand Priory, Louisville, Ky. The Provincial Chapter of 1917 conferred on him the degree of Preacher General. Then on September 1, 1918, came his appointment as National Director of the Holy Name Society and National Director of the Third Order, with charge of the Dominican publications of the Province. It is especially in connection with the Holy Name Society that Father Ripple's

name will always be remembered and revered. Under his inspiring leadership, the Society reached such magnificent proportions that at the National Holy Name Convention held in Washington, D. C., in September, 1924, one hundred thousand men were gathered to honor the Holy Name of Jesus, an event which the press did not hesitate to acclaim the outstanding religious and patriotic demonstration in the history of our land. After twelve years of fruitful labor as Director of the Holy Name Society, Father Ripple was made pastor of the Sacred Heart Parish in Jersey City, N. J., on January 16, 1930, an office which he held until 1936, when illness forced him to relinquish the pastoral work.

After a funeral Mass in Baltimore on Dec. 1, the obsequies were held on the following day in St. Dominic's Church, Washington, D. C., in the presence of their Excellencies, the Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore, the Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, and the Most Rev. Peter L. Ireton, D.D., Apostolic Administrator of the Diocese of Richmond. The Rev. Leonard Ripple, brother of the deceased, sang the solemn high Mass, assisted by the Very Rev. E. G. Fitzgerald, O.P., S.T.M., as deacon, and the Very Rev. C. C. McGonagle, O.P., as subdeacon. The Very Rev. J. H. Healy, O.P., P.G., classmate of Father Ripple, preached the eulogy. Archbishop Curley gave the final absolution.

To Father Leonard Ripple, Sister Mary Leonard, O.P., and the other brother and sisters of Father Ripple, to all his relatives and friends, DOMINICANA, in the name of the Fathers and Brothers of St. Joseph's Province, extends its heartfelt sympathy. May he rest in peace!

S.D.



A Companion to the Summa, Vol. II, The Pursuit of Happiness. By Walter Farrell, O.P., S.T.Lr., S.T.D. 456 pp. Sheed & Ward, New York. \$3.50.

Although the *Summa Theologica* of St. Thomas is commonly recognized as the outstanding intellectual masterpiece of humanity, although it contains the whole of Catholic doctrine, although its matter is based upon universal principles, and, consequently, is applicable to the problems of any age, it remains, for most people, a closed book. Its formidable appearance frightens them; the knowledge of philosophy which it presupposes discourages them; its conciseness of expression leaves them bewildered. They want the *Summa* yet, awe-struck, they are afraid that it is not for them. If only, they say, there were a book which could bring Thomas to the layman and the layman to Thomas, a book which would not be merely about the *Summa* but rather the *Summa* itself in popular language. They need no longer express these hopes for they are fulfilled by Father Farrell's, *A Companion to the Summa*.

A Companion to the Summa, when completed, is to consist of four volumes, corresponding to the four main divisions of St. Thomas' *Summa Theologica*—the *Prima Pars*, the *Prima Secundae*, the *Secunda Secundae* and the *Tertia Pars*. Like the work of the Angelic Doctor it will aim at completeness, order and clarity. It will contain all the important doctrines of Catholic theology arranged in such a way as to give the reader a clear knowledge of Catholic Faith. The study of God's Life, "an expedition through the halls of eternity," is the subject matter for the first volume. Man's journey back to God or his trek away from Him, together with an explanation of all the aids and hindrances on this journey, is dealt with in the next two volumes. It will remain for the last to depict Christ, the Exemplar and Help for that journey, and to describe the goal (heaven or hell) which man has chosen for himself.

Bear with the reviewer, if, because of space limitation, he attempts what can be no more than a sketchy and inadequate synopsis of the second volume (but the first to be published) of Father Far-

rell's work which, at bottom, is the solid and delightful explanation of two very common expressions: "A man does what he desires" and "Life is what you make it."

Accurately entitling his work "*The Pursuit of Happiness*," the learned author analyzes the profound content of the *Prima Secundae*. Accompanying Thomas, he starts the absorbing portrayal of the return journey of man to his beginning, God, the final goal of human life, a goal attained by human actions or actions controlled by the reason and will. The executive branch of self-government—the intellect, will and sensitive appetite (the passions)—falls under the control of reason's command, the legislative agent of man's kingdom. Whatever is within man's command can be the source of human activity. It becomes morally good or bad, perfect or imperfect, according as it directs man to or away from his goal. The more these actions are directed in one way, the easier they become; this is the make-up of habits. Good habits or virtues bring man to God; bad habits or vices draw him away from God. The one leads to perfect happiness and gives the only true happiness attainable in this life; the other bids for punishment—an eternity away from God. Law, divine and human, man's guide, is the "direction of the motion which is life." Of course, man cannot attain God on a supernatural plane, which is precisely his goal, without supernatural help or grace, supernatural habits, supernatural acts, the Gifts and Fruits of the Holy Ghost.

The author rounds out his work by giving, in every chapter, modern notions and errors concerning the nature and goal of human life and human activity. In the final chapter of the book a more detailed analysis of these modern notions is given. It is a point worth noticing that the last chapter alone is not preceded by an outline, which gave the beauty of order, clarity and ease to all the preceding chapters. Outline is a sign of orderly procedure and modern tenets do not allow of such arrangement. Their telltale mark is contrary variety and confusing contradictions.

A Companion to the Summa will not become wearisome to the reader or bore him, for its author is blessed with the happy faculty of being able to condense scientific definitions into striking phrases as, for example, "the ultimate goal is the giant power-house from which the current flows out to all lesser goals," prudence is "the chauffeur of human life," law is man's "official guide," habits are "the power-lines of human activity," charity is the "helmsman in the supernatural order." To explain and clarify notions which might easily be confused, he uses illustrations which are vivid and forceful. The dif-

ference between election and command, or simply, between the making up of one's mind and putting this decision to work is clarified by a common occurrence. A lady exasperates her husband in wondering what dress to wear. When she finally chooses one, "her decision does not put the dress on for her, much less get her to the party in time. The decision must be carried through, must be commanded and executed or her intentions are never carried out. She cannot go to the party with only her mind made up." Venial sin is graphically described as "a heavy blanket hung between a warm fire and the shivering wretch who is trying to get warm; for while venial sin does not extinguish or even diminish the fire of charity, it does prevent the saving heat of it from spreading out into our actions as it could." Such procedure sounds the death knell to the fallacy that philosophy or theology cannot be made popular.

Friends of the Angelic Doctor will find this work a joy. Those who meet him for the first time through these pages will not find their introduction formal or embarrassing; rather, they will meet a man who understood men, one who had a great love for the beginners to whom he dedicated his *Summa*. They will not be left with a hearsay knowledge, with some one else's opinion, with a badly focused picture. Those who are desirous to go to the source itself, yet are not prepared for that romance will find in *A Companion to the Summa* the profound thought of Thomas clothed in simplicity of language, common place examples expressed with dignity of style, the sublime theory of human living applied to man's every-day activity. In the wake of reading this second volume will follow, we are certain, an impatient anticipation of the remaining volumes of the series.

L.A.S.

A Life of Our Lord. By Vincent McNabb, O.P. 198 pp. Sheed & Ward. New York. \$2.00.

The reading of an excellent book usually produces one of two effects: either the reader learns something which he previously had not known, or he realizes the full import of something already hidden away in his fund of knowledge. Of the two, the second is the greater, since it really is a deepening and, therefore, a completion of knowledge. This is the effect produced by reading one of Father McNabb's books; for seldom does a reader leave him without a more intense appreciation and a clearer understanding of truths already known. It was so with *God's Good Cheer*, the *Craft of Prayer* and the *Craft of Suffering*; it is so with *A Life of Our Lord*.

The *Life* is a simple one. In a narrative that is rapid but smooth.

the English Dominican describes the most significant events in the sojourn of Christ on this earth. But what will especially charm the reader is Father McNabb's successful attempt to "sift the gospel to make it yield its gold of supernatural truth." Almost every page contains a passage whose beauty takes firm hold on the reader. For example, after describing the discussion between Jesus and John as to who should be baptized, the author adds: "In duels of humility between God and man, God is always the victor." Or listen to the closing words of his recounting of Peter's sword-play in the Garden of Olives: "Perhaps in thus mending what His Apostle's headlong zeal had wrought, He may have wished His Apostles to learn that the sword, which cuts off the hearer's ear, is no fit instrument for spreading the good news." The promise of Paradise to the good thief is seen as indicative of God's infinite love for the individual: "Then the King said courteously to His new-found subject: 'This day thou shalt be with Me in Paradise.' In the great doings of mankind's redemption the Redeemer does not overlook the individual soul." These are but a few of many such passages.

Father McNabb is never laborious, never vague; simplicity is the keynote of his book. Although it will never take the place of the more detailed "Lives," it will give the reader a greater love for the Word made Flesh and a greater admiration for the man who found so much hidden gold.

V.M.

St. Thomas Aquinas Meditations. Adapted from the Latin of P. D. Mezard, O.P., by E. C. McEniry, O.P. 496 pp. Rosary Press, Somerset, Ohio. \$3.00.

This translation is another welcome contribution to the ever growing list of Thomistic literature in English. The original Latin text was published over thirty years ago, and contained some four hundred meditations. All of these with a few minor additions are found in Father McEniry's single volume. The material for the meditations has been selected not only from the *Summa Theologica* but also from many other works of the Angelic Doctor, including his *Summa Contra Gentiles*, *Commentaries on the Gospels of St. Matthew and St. John* and his *Sermons*. In these representative excerpts the reader will find the essence (the marrow, as the Latin text has it) of St. Thomas.

The selections have been arranged to be read day by day throughout the liturgical year. For the period between Advent and the Feast of the Sacred Heart the ecclesiastical calendar has been followed very closely so that this first half of the work consists, for the most part, of meditations on the Life, Death, Resurrection and Ascension

of Christ. Special meditations are included for the other great feasts in this period. During the remainder of the year, July the first to Advent, there are five series of meditations: one on God and His attributes, one on each of the three stages of the spiritual life, the purgative, illuminative and unitive ways, and a final series on the Last Things. In addition, a selection of spiritual topics for retreats has been placed after the meditations, together with translations of the Eucharistic hymns and other prayers of St. Thomas.

One of the many excellent features of this work is that St. Thomas' ability as an interpreter of the scriptures is given full recognition. The liturgical texts appropriate to the various seasons and feasts are explained in the very words of the Angelic Doctor. Not the least of the advantages of this book is that it is certain to lead many to a further study of St. Thomas, for few can read selections from his works without becoming numbered among those who are "in admiration of his doctrine."

Father McEniry has done the English speaking Catholics a notable service in making this synthesis of dogmatic, ascetical and mystical theology available to them, although future editions should correct the typographical errors present in this edition and establish a more uniform method of indicating the references. This work should find a place in everyone's library. A.O.C.

Why The Cross? By Edward Leen, C.S.Sp. 366 pp. Sheed & Ward, New York. \$2.50.

The True Vine and Its Branches. By Edward Leen, C.S.Sp. 268 pp. Kenedy, New York. \$2.00.

To a world that is unhappy and hostile: unhappy, because it has discovered that "the age of ever better progress" is really a continual retrogression from material security and spiritual peace; hostile, because its hopes for international fellowship have been trampled upon by marching nationalists, Father Leen, in his two latest works, offers Christ's message of true happiness and lasting unity.

The purpose of Christ's Life was to make man happy; happy in eternity by redeeming him from sin, happy on earth by teaching him that the only way to true happiness is the carrying of the cross. To bear with one's fallen nature, to accept one's station in life and all its demands—in a word, to be humble, for that is what true humility is—this is the carrying of the cross, this is happiness. No man suffered like Christ, yet, none was happier. For, leaving aside any consideration of His enjoyment of the Beatific Vision, Christ's Life was one of intense happiness. His intellect found joy in evading the

snares laid for Him by the Pharisees, His will was ever turned towards God, His imagination was inflamed by the beauty of nature. He was happy because He was humble; humble in that he accepted His position as man, a position which demanded that he suffer the envy, the misunderstandings and pain that all men must suffer. "The Humility of Christ met the Pride of Man; the result was the Crucifixion." This is the message of *Why the Cross*.

What seemed to be an inglorious end was really another beginning, for from the Death on the Cross there came a new Life. When Adam sinned, he destroyed the unity of the individual and of the race. Where there should have been unity, peace and fellowship, there was discord and hate. The Body of Humanity was disunited and dead. From Christ's passion and resurrection there came a new union, a new body—the Mystical Body of Christ. The symbol of this new unity is the Body of Christ in the Eucharist; that Eucharist, which as sacrifice, signifies the "readiness of the Mystical Body of Christ to die rather than go counter to God's will;" that Eucharist, which as sacrament, is the Food that sustains the life in this New Body. Growth demands a congenial "atmosphere." For the Mystical Body of Christ this "atmosphere" is prayer, while the growth is one of childlike dependence upon God. Children need a mother; the Mother of the Mystical Body is Mary, the Mother of God. This is the life of *The True Vine and Its Branches*.

In these two works are found those qualities of sound learning, clarity of thought and felicity of expression that have made the previous books of Father Leen so popular. Friends of Father Leen will not be disappointed in his latest efforts; those who meet him for the first time will experience a keen joy. V.M.

Napoleon, Soldier and Emperor. By Octave Aubry. Translated by Arthur Livingston. 442 pp. Lippincott, Philadelphia. \$3.75.

"His ruling passion was power, power exercised with unremitting vigilance and with indefatigable application" (p. 194). In this statement by Octave Aubry, Doctor of Literature and Law of the University of Paris, we find the keynote of the bizarre career of Napoleon.

Buonaparte came to maturity at a time when revolution was sweeping France into an abyss. The ground was fertile for a genius that might rise above the mob and lead it from political and economic maelstrom. Napoleon Buonaparte was that genius. Seldom has an individual so dominated the thoughts and emotions of a people. He took a chaotic nation and molded it along the lines of his own per-

sonality—proud, ambitious, imperious. He placed over France a dictatorship as iron-bound as any Europe has experienced, before or since. "I am France," was his arbitrary claim on more than one occasion. "I alone know what is to be done," he replied to a temerarious underling. On the shoulders of Napoleon, France rode to an economic and military pinnacle which because of its very height and the weakness of its foundation, became top-heavy and crashed.

Buonaparte, undeniable genius though he was, never succeeded in injecting the life-stream of the French nation with a national idealism that would survive his own military lifetime. The pedestal upon which he placed himself and France had for its precarious basis victory at the front. "I am France," he had said, and the truth of this boast was never more evident than at Fontaineblau and Waterloo. His policy of military aggrandizement had united the "Eagle" and Tricolor with a gordion knot that could be removed only by destroying the cord itself.

On reviewing his life, when in exile, he remarked with a rare modesty that no man owed more to fortunate circumstances and downright luck than he. Death took this soldier of fortune in the year 1821. But the world has not completely forgotten him. Las Casas in writing of Napoleon's first triumph at Toulon says; "History picked him up in her arms just there and was never to drop him again. Toulon was the beginning of his immortality."

That Mr. Octave Aubry is thoroughly conversant with his subject is evident. He has made an intense study of the Napoleonic era, and is, therefore, in a position to be heard as an authority. That he is admirer of the Mighty One of France is also quite obvious. Few Frenchmen are not. However, this preconceived attitude, colors, at times, the author's otherwise clear perspective. It produces a tendency to excuse Napoleon, to lessen the guilt which history has cumulated to the account of the French Conquerer. An example to point may be found in the treatment of the greatest blunder in Napoleon's career, the arrest of the Pope. In this case the author quotes the Emperor as saying: "I am sorry they arrested him. It's a foolish piece of business." Buonaparte may have said this, but the fact remains that he did not see fit to rectify the error until years later when, with power slipping through his fingers, he grasped at any concession that would pacify disturbing elements at home and lessen pressure on the frontier.

With a few exceptions such as this, and the minimizing of the Emperor's part in the murder of the young Duc d'Enghien, Mr. Aubry's work is a fine comprehensive study of a glorious period in

French History. He takes a figure that has become a legend, not only within the borders of France but beyond, and makes it live again in a vivid description of the rise and fall of the Colossus that was Napoleon. It is a splendid bit of writing, especially the last few chapters concerning the descent of the "Eagle." It may be considered a worthy addition to the Napoleonic saga. C.M.B.

A Personalist Manifesto. By Emmanuel Mounier. 320 pp. Longmans, Green, New York. \$2.00.

Four volumes of the French, *Esprit*, founded in 1932 and devoted to the spread of personalist teachings, are synthesized in this work by Emmanuel Mounier, the young Catholic editor of the review.

The term "personalist" is applied "to any doctrine or any civilization that affirms the primacy of the human person over material necessities and over the whole complex of instruments man needs for the development of his person." A penetrating study of Bourgeois and Individualistic civilization, Fascism and Marxism reveals that the modern world is the enemy of the person because the primacy of the human personality is denied, often in theory as well as in practice. Following this thoughtful criticism of what is called "the established disorder," there is an exposition of personalism and the chief structures of a personalist system. Education, private life, culture, capitalism and international relations are among the subjects treated here. The work closes with an excellent discussion of the principles of personalist action.

Because the book is intended to be a guide for the adherents of divergent religious and philosophical doctrines, man and the world are not studied precisely from the Christian point of view. Yet, there is a definitely Christian tone throughout the work, despite the vagueness veiling the true nature of the spirituality which a personalist system would foster. The part religion would play in the ideal personalist regime is not discussed. Consequently, the picture drawn remains inadequate. But, while *A Personalist Manifesto* does not tell the whole truth about man and his destiny, it is a forceful assertion of many vital truths which the modern forgets or ignores.

Frequent reference is made to Christian teaching and practice. However, to say that "the ultimate end of the Christian person is identification with God" and not to explain the manner of identification is to leave one's self open to grave misunderstanding. Again, the author seems to infer (p. 69) that it is only "in the doctrine of Christianity" [that] "God respects the liberty of the person," whereas, the same conclusion can be reached through merely rational principles.

The condemnation of capitalism (p. 172) is extreme, when compared with the Papal pronouncements on the social question.

In these days when totalitarianism of one form or another has captured the minds and hearts of men, a book dedicated to the rights of the person is both timely and important. The work demands study and reflection because of the wealth of profound thought which it contains. The foreword by Virgil Michel, O.S.B., is an excellent appraisal of the *Manifesto's* undoubted worth as a social document.

A.O'C.

Lenin. By Christopher Hollis. 286 pp. Bruce, Milwaukee. \$2.50.

For fifty-four years there lived a man obsessed, almost from childhood, with the idea that world revolution was an absolute necessity; who was the very personification of will power; who, with a patience that resembled a saint's, waited two thirds of his life for the opportune time to strike his blow. Finally recognizing that time, he not only deliberately and without hurry seized control of the largest integral empire of the world, but even bid fair to infect all peoples with his communistic doctrine. This man was Vladimir Ilyich Ulianov, alias Lenin, a world personage worthy of careful study, however much his life and work may be deplored. This is the man with whom Christopher Hollis is concerned in this excellent addition to the *Science and Culture Series*.

Lenin, born and bred in an atmosphere of revolution, was, as a youth of seventeen, moved to dedicate his life to revolution when he saw his brother executed because of it. His education in Russian elementary schools and in the St. Petersburg school of Law was supplemented mainly by a cursory reading during his pleasant Siberian exile and by a continued perusal of Karl Marx. However, his shrewd mind never had a chance to go much beyond these narrow horizons with the result that he was almost ignorant of "the great corpus of European literature." "Zola and Jack London are the only non-Russian writers whom he quotes with any frequency" (p. 109). Even travel, which generally broadens one, had little effect on the future Bolshevick dictator; for, although he visited or lived in all of the important countries of Europe, he seems to have entirely under-valued the tremendous power of patriotism and of nationality. This was at once his weakness and his strength. It was his weakness, because it gave him a distorted appraisal of man, and this caused his plan for world revolution to fail; his strength, because it enabled him to adhere unflinchingly to his ever bright revolutionary ideal (even when the best of his comrades temporized or faltered)

and to triumph over the interminable strife which characterized the Marxian revolutionary activity. During all these lean years of sinister planning and "ghoulish, delighted waiting for the catastrophe of civilization" which preceded the victory of October 1917, Lenin could write dutiful and solicitous letters to his mother which showed that in his "twisted soul strands of calousness and tenderness criss-crossed against one another in an odd and incomprehensible manner." Yet, at no time, even when the shadows of death were creeping in on him and complete idiocy was imminent, did he vary one iota or repent from his set purpose in life.

To have made so readable and satisfying a work out of Lenin's monotonous life, filled as it was with endless ideological bickering, the writing of heavy pamphlets and the founding of moribund newspapers, is indeed a feather in the well filled literary cap of Christopher Hollis. He offers a clear and comprehensible work which tells the reader what Lenin did and leaves to some future psycho-biographer the perilous task of explaining the why; for the author places the emphasis upon the factual rather than the interpretative side of biography. Undoubtedly this is why only a few dips are made into the thirty odd volumes of Lenin's printed works. For material, Mr. Hollis utilizes Lenin's published letters, the work of Fox, Chamberlain and Trotsky, plus other less important sources. Notably missing is reference to Issac Don Levine's "Life" which could have been used with profit.

The work throughout is unbiased and objective. Whatever might be the feelings of Mr. Hollis towards Lenin, they are not given expression by Author Hollis. Too much credit cannot be given the author for this spirit of detachment. This is a worthy contribution to the *Science and Culture Series*. F.R.

The Analysis of Objects or the Four Principal Categories. By Augustine J. Osgniachi, O.S.B. 316 pp. Wagner, New York. \$2.65.

Doctor Osgniachi's book is a detailed exposition of the four principal categories: substance, quantity, quality and relation. Its purpose is to present the genuine doctrine on these fundamental categories as taught by the masters of the golden age of Scholasticism, especially St. Thomas, and to evaluate historically and critically this doctrine's high philosophical excellence. When the reader has finished the work, he must confess that Father Osgniachi has very successfully achieved his purpose.

After discussing the more general aspects of the categories, their origin, constitutive elements and objectivity, the author com-

pares the Aristotelian view with those of Hegel, Kant, Gioberti and others. This presentation of the non-Aristotelian opinions is objective, clear and concise. The more detailed treatment of "substance" which follows is supplemented by a critical analysis of the teachings of Scotus, Occam, Suarez, Descartes, Spinoza, Leibnitz, Kant, the English school and the moderns on this all important category. In his discussion of the predicament "quantity," Father Osgniachi defends the opinion that the essence of quantity, from an ontological viewpoint, consists in divisibility and, from a logical viewpoint, in mensurability. The remaining portion of the work is devoted to the categories of relation and quantity. The exposition of "relation" should do much to clarify the ideas of many readers on this elusive predicament.

Although the book contains little not already known to the experienced Thomist, it is highly recommended for the student who desires a more extensive study of the predicaments than is to be found in the ordinary manuals of philosophy. It is to be regretted, however, that some of the references to the *Summa Theologica* and the *Contra Gentiles* are not accurate. S.D.

Maximilien Robespierre: Nationalist Dictator. By James Egan. 242 pp. Columbia U. Press, New York. \$2.75.

Since Europe's nationalistic dictators are now in the limelight of international affairs, James Egan's book makes a most timely appearance. The author wisely makes no attempt to prove Robespierre the perfect prototype of twentieth century dictators, but he does offer much suggestive material for comparison.

The work is a presentation of Robespierre's social, political and economic activities interpreted in the light of his nationalist thought. In the first part the author sketches the early influences and political philosophy of his subject. In his early manhood Robespierre was a humanitarian nationalist, who wished to remove France's social abuses without destroying her institutions and her kingship. These various evils, according to Robespierre, could be removed by the practice of virtue, *i. e.* by love of France and her laws. This was the basis of Robespierre's thought between 1783 and 1789.

The author then takes up the more important phase of Robespierre's political career, from 1789 to his death in 1794, the period during which his nationalist thought underwent radical changes. He became a more violent nationalist, a Jacobin nationalist, suspicious and intolerant of all who differed from his opinions. He was the chief organizer and the moving spirit of the Jacobin Clubs, the

powerful and closely affiliated political societies which, in 1793, came into control of the National Convention, the ruling body of France. After a year of terror and bloodshed, marked by the guillotining of the nobility and rival party leaders, he, as the leader of the Jacobins, became the virtual dictator of France, sharing power with Saint-Just and Couthon.

Under his leadership, the government of France was similar to our modern-day Totalitarian States. Although professing to be a believer in liberty, democracy and republicanism, Robespierre claimed that these things must be set aside for the present until the internal and external dangers threatening France's peace and unity had passed. The means for restoring peace and unity to his counting was the imposing of "one will" upon all, and this "one will" was his own. To maintain his position, he used the same weapons as our modern dictators: the censorship of the press, the prohibition of free speech, the subsidizing of journals favorable to him, the employment of secret agents everywhere, the national education of youth, and especially the blood purge or wholesale execution of political enemies.

After the purging had gone on for some time a reaction set in, for the members of the National Convention, men of Robespierre's own party, were filled with an unspeakable fear of the Reign of Terror, lest they, the friends of Robespierre today, should be his victims tomorrow. Finally, the uncertainty about their security became so intolerable that they banded together to crush Robespierre before he crushed them. On July 27th, the National Convention passed sentence of death upon Robespierre and he was guillotined the following day.

Mr. Egan has not written a life of Robespierre; but he has successfully focused the search-light of truth upon one important aspect of his multi-phased character, namely, his nationalist thought. In so doing, he has drawn away the veil shrouding the true character of the revolutionary. Many have considered him as Satan incarnate and others have extolled him as the saviour of France and her Revolution. Having concentrated all his powers upon one aspect of his subject's character, Mr. Egan has succeeded in offering us an intelligible and unbiased account of the Dictator's nationalist thought. B.N.

The Church: Its Divine Authority. By Ludwig Koesters, S.J. Translated by Edwin G. Kaiser, C.P.P.S., S.T.D. 342 pp. Herder, St. Louis. \$3.00.

In the Preface of this book we read that "what the act of [Catholic] faith approves and presupposes, rational thinking and scientific research show forth as reliable and correct. This is the purpose of

the present volume. It aims at setting forth the reasons for that faith . . . and it introduces the reader into the scientific basis of the Church and therewith of the Catholic faith."

The volume opens with a psychological and critical study of the act of faith itself. Following this, the author sets about proving the credibility of the Church's divinity by a penetrating and splendidly presented analysis of the content of faith and of the very fact of the Church, (the so-called "new" apologetic or analytical method). Then he carefully and orderly traces the lines of the long historic demonstration (the traditional or synthetic method) and finally gives a dogmatic study of the intimate constitution of the Church. An extensive bibliography brings the volume to a close.

The original German of this work met with unusual favor and we are glad to have it now in English. The translation is fine. However, we are inclined to disagree with the translator, when he suggests in his Preface that the author differs from Garrigou-Lagrange with regard to the question as to whether or not the fact of revelation enters into the very motive of faith. There is some room for confusion, since the author does not mention the distinction between the supernatural *quoad substantiam* and *quoad modum*, but, there can be little doubt that he agrees substantially with the teaching of Garrigou-Lagrange in the latter's *De Revelatione* I, 522-528 (ed. 1918) or 273-278 (ed. 1926).

In general, this treatment of the Church is notably full and accurate. Though anything but superficial, the book is neither bulky nor heavy to read. The author expresses himself precisely and concisely, and confines his narrative to a fast-moving and really interesting presentation of facts. The latter, however, are controlled in every instance by an elaborate and compendious set of reference and historical notes. All these features tend to make it one of the best books of its kind in English.

M.O'B.

Victoria and the Conquest of America. By Honorio Muñoz, O.P. 220 pp. University of Santo Tomás Press, Manila, P. I. \$2.00.

Herein is a timely study of the principles of Francisco de Victoria, founder of the modern science of international law, on the problems of conquest and colonization and their manifold implications as established in his public lecture, *De Indis*. Since the subject matter of this discourse, which was delivered in the early years of the sixteenth century, is of great import in our age, the present volume should provoke a special appeal.

Honorio Muñoz, a Dominican priest and professor at Letran

College, Manila, P. I., is well qualified to analyze such a work. Like Vitoria, Father Muñoz has received St. Thomas Aquinas as part of his heritage. A few years ago he wrote *Vitoria and War* and is now translating into Spanish the brilliant and exhaustive study on Vitoria by James Brown Scott.

While the introductory section of this latest work is essentially biographical, it serves also as an historical setting for Vitoria's teaching. The fact that Columbus discovered America in the name of Spain was considered by some as an argument for the righteousness of the conquest of that country by the Spanish King. Francisco never agreed with those who thought the natives incapable of owning, and he prudently condemned the excesses committed by the *conquistadores* regardless of the displeasure it caused the Emperor and other officials.

In response to a preliminary question, Vitoria asserts that the Indians possessed a lawful form of government and a peaceable ownership of property, both public and private. Consequently, the aborigines should have been treated as owners and not have been disturbed in their possessions without proper cause.

The lecture is divided into two parts: in the first Vitoria examines and rejects the illegitimate titles by which the Spaniards could not have taken possession of those lands; and in the second he sets forth those legitimate claims which the Spaniards might advance to justify their action in America.

Father Muñoz follows the text closely—interpreting, amplifying, and clarifying, if, indeed, there be any obscurity. This latest work by the Vitorian scholar must be considered an invaluable contribution to the library of international law. Too much praise cannot be given the author from the viewpoint both of commentary and select bibliography. However, we might suggest that the future works promised by him will appear more exact typographically. H.H.

Solitude and Society. By Nicolas Berdyaev. 207 pp. Scribners, New York. \$3.00.

Berdyaev is a subjectivist pure and simple. Hence in *Solitude and Society*, which contains the essence of his philosophical thought, the realistic approach to the problems of philosophy is abandoned. Norms of truth other than those acquired intuitively or sensed as a result of the philosopher's peculiarly individual immersion in Being are useless. Although the author does not go so far as to deny the reality of an objective world, he maintains that such a world is in a degraded state: "the objective world is a degraded and spellbound

world—a world of phenomena rather than one of existences" (p. 61). In short, it is a world which is the province of natural or physico-mathematical scientists but not of philosophers who must seek to unravel the mystery of Being solely from the fabric of their own existences. This "existential" philosophy is not only above natural science; but it is in conflict with it; principally because science considers things as objects, and such objectification, says Berdyaev, is an outworn and false method of speculative procedure.

This point is early made clear in the first of the five Meditations into which *Solitude and Society* is divided. Other conflicts and oppositions are therein established: between philosophy and religion, between philosophy and government, between philosophy and society. This latter opposition explains the book's title and theme; solitude is the philosopher's refuge in the face of the tragic regimentation of thinking imposed by membership in society. Berdyaev, evidently a firm theist, quite emphatically stresses the spiritual potentialities of man. Indeed, he argues that the philosophy of human existence such as he advocates will lead the world eventually to a rediscovery of God. But with the common understanding of religion he has no sympathy. Religion objectifies God; the Church is a collective, a society within a society, vitiating true individual religious experience by the imposition of a stringent formalism upon man's relations with God, even upon his apprehension of God.

Throughout the whole of *Solitude and Society*, Nicolas Berdyaev is interpreting reality as he sees it, not as it is. A man gifted with superb speculative powers, he has sought to look at Being through a mirror and he has seen only the reflection of his own image. His appraisal of other philosophers and philosophies, which is not contained in any particular section but is current through the book, offers striking evidence of this. Only the modern idealists receive his praise and that sparingly. Anterior to the Renaissance all speculation was objective and therefore completely in error. But the narrowness of Berdyaev's critical vision is never more marked than when he says that Saint Thomas Aquinas "strictly subordinated theology to Aristotelian philosophy (p. 6)" and goes on to imply that the Angelic Doctor harmonized reason and faith by an intellectual subtlety.

"Man is the dominating idea of my life—man's image, his creative freedom and his creative predestination" (p. 202). *Solitude and Society* would have been a better book if that "man" had not been so entirely Nicolas Berdyaev.

P.H.

King of the Beggars. By Sean O'Faolain. 330 pp. Viking Press, New York. \$3.50.

A scintillating rather than a luminous personality is the Daniel O'Connell whom Sean O'Faolain interprets in this biography. He shows O'Connell subject to jeers as well as cheers by both the masses and the classes of Ireland. He ignores neither the nobility nor the chicanery of the great liberator. He is as wary of O'Connell's Catholicism as he is chary of his moral delinquencies. He attempts a picture only of a man whose sole client was pitiful Ireland.

First O'Faolain vividly creates the background whence O'Connell emerged. Then he maintains that background throughout O'Connell's life. He defines the end of Gaeldom at the flight of the *Wild Geese* with their irresponsible leader, James Stuart. Before the advent of Ireland under O'Connell, he reminds us of the thralldom which had swept over Erin. The penal laws and the poverty, the loss of a national consciousness and the hunger for religious freedom, had descended upon a proud and fierce people who were forced either to cower before the Anglican ascendancy or to repudiate both their race and their creed to maintain themselves in self-security. Despite such a hopeless plight, Daniel O'Connell bravely and grimly dedicated himself to salvage their proud spirit, to strengthen their indomitable belligerency and to wrest eventually from the British Empire both freedom and self-security for his Irish people.

As a youth, O'Connell appears diplomatic and ambitious as well as somewhat of a *bon vivant*. Being typically Irish, all his endeavors have brilliant beginnings, though few ever achieve the success they promise. Before the King's Court he proves himself a wily and an energetic barrister as well as a formidable foe. He is as unscrupulous as those who sit upon the Crown's bench or prosecute in the name of the Crown's justice. Then, when he becomes a politician, he expands as an orator and fashions himself into a demagogue. But his canny and realistic attitude towards politics makes him subscribe to Machiavellian statecraft. With Catholic Emancipation secured, O'Connell goes to Parliament. There he is evasive and ineffectual and finally disillusiones the millions who followed him for years. But he forsakes politics to rescue his fame and claim among the Irish. Again he is magnificent and arresting. But he is churlish too and thus deprives himself of the people's confidence when he opposes the Young Irelanders.

As Death lurks upon his lengthy life, he is a pitiable person, embarrassingly in love with a young and gracious Protestant. His alert and vigorous mind suddenly grows sluggish and he becomes

childish. With a famine abroad in the Ireland which he loved, perhaps less wisely than well, he is unsatisfying, since he can secure no succour for his stricken people. Only when he dies, far away from plague-wrought Erin, does he attain to the sacrosanct memory with which the Irish always reverence their eminent dead.

The book does prove that O'Connell was heroic when he awakened the Irish consciousness of its integrity as a nation. Furthermore, it asserts in no uncertain terms that democracy, if reasonably manipulated, is the most effective instrument of government. Finally, it allows us to view the turbulent and chaotic life of an interesting man.

B.L.

True Humanism. By Jacques Maritain. 304 pp. Scribners, New York. \$3.50.

The present work of M. Maritain is the ripe fruit of his reflections on Thomistic principles applied to a philosophy of action. In the French original, where the title and subtitle are more expressive than the English, Maritain called his work: *Integral Humanism—Temporal and Spiritual Problems of a New Christendom*. The intention of the author is to set forth the plan of a Christian revolution. To understand this aim, the reader must keep in mind the distinction between the Church which is a supernatural society, capable of existing in any culture or temporal régime, and a temporal régime that is specifically Christian in its inspiration and teleology. It is to the delimitation of this new Christian temporal régime that this book is dedicated. A bold objective! Yet no reader will deny that Maritain has succeeded.

Since it is a question of the new relations to be established between the Church and the world, Maritain starts with a consideration of man, who belongs to both. He rejects the pictures of man drawn by anthropocentric humanism, materialistic bourgeoisism and communism, because, although they have caught something of the truth, they are not complete. Their existence has meant an historical gain, which can be employed in the new Christendom. But man must be looked at completely. Integral humanism will do this by analyzing man himself, his relation to God and finally, the relations between grace and freedom. As to man himself, there will be the consciousness of the dignity of his nature and his personality. Man will preserve what humanism has taught him about himself. Man will not be annihilated in the presence of God; "his rehabilitation will not be in contradistinction to God, or without God, but in God." Integral Humanism is then theocentric, giving both God and man their due.

The solution to the problem of grace and freedom will be purged of its Molinistic elements, according to which "good and salutary acts are divided, duplicated, shared out between God and man." "The new Christendom will recognize to the full the degree to which created liberty *receives* from God's causality."

M. Maritain is concerned not only with essences, but also with existences. He is striving to formulate a philosophy of action. Since he must consider man in the concrete historical setting in which he finds him, he insists on a new type of Christendom, which will be only an analogical incarnation of the principles that inspired medieval civilization. In the new Christendom, man cannot despise the world or fly from it; he must go into the world and win it back for God. Maritain does not hesitate to demand a new type of sanctity, "one which may be primarily characterized as a sanctity and sanctification of *secular* life." This is the sanctity of Catholic Action and of the social and political action of Catholics, a sanctity exemplified by many of the recently canonized saints.

M. Maritain sees five characteristics that will distinguish the new Christendom from that of the Middle Ages. First of all, the "*sacrum imperium*," the "consecrational" conception of the temporal order, which dominated the Middle Ages, will give place to a secular Christian régime. The medieval tendency toward unity will give way to pluralism, whose unity will be one, not of essence or constitution, but of orientation towards a common life in better accord with the supra-temporal interests of the person. The second characteristic will be the recognition of the autonomy of the temporal order as an intermediary end, and not as an instrument of the spiritual régime. Thirdly, there will be an insistence on the extraterritoriality of the person with regard to temporal and political means. The medieval idea of force in the service of God will be replaced by that of the conquest or realization of freedom. Fourthly, there will be an essential parity in the common condition of men bound to labour. "One might say this conception of authority finds its type not in the Benedictine system, but rather in that of the Dominicans, the Order of Preachers standing on the threshold of the modern world as the Benedictine Order did on that of the Middle Ages: an order of brothers, where one of them is chosen as chief by his fellows." Finally, the new order will be concerned with the city's common aim, which will no longer be "that of realizing a divine work here on earth by the hands of men, but rather the realization on earth of a human task by the passage of something divine, that which we call love, through human operations and even through human work."

Many objections might be raised to this conception of the new order. The reader will find them answered satisfactorily in the development of the book. M. Maritain insists that he is not envisaging a utopia, but a concrete historical ideal. Its realization will require heroism, perhaps even blood, not of its opponents but of its sponsors, martyrdom.

True Humanism should be in the possession of every priest and educated lay Catholic. It should be continually in the hands of Catholic Action leaders. It might well serve as a handbook for Catholic literary and dramatic movements, for even under the cold analytical light of the philosopher, the new Christian portrayed in this book stands out as a great dramatic character.

Unfortunately the book is difficult reading. The translator has adhered closely to the original; hence many Gallicisms will be found. To comprehend the thought will require effort, but the effort will be well repaid.

M.E.

The Case For Theology. By William Adams Brown. 124 pp. Chicago U. Press. \$1.50.

Faced with Dr. Robert Hutchins' thesis that, since we cannot have theology as a unifying principle in education, we must take metaphysics or continue to have chaos, Dr. Brown insists that theology has been surrendered too easily. The whole burden of his book is to show how theology lost its place in education; what a poor substitute metaphysics would be; and how to restore theology. But the burden was lost early in the journey; Dr. Brown's book arrives at the goal breathing easily, smiling graciously, but empty handed.

The case against modern education is seen clearly, coldly, objectively; perhaps because of this, the presentation is even more effective than Dr. Hutchins'. The difference between the two remedies may be only verbal, as Dr. Hutchins kindly and courteously insists in his preface; surely Dr. Brown's theology is not supernatural theology. But if it is included in what Dr. Hutchins calls metaphysics, as he says it is, then the American intellectual world has been badly fooled these past two years. Metaphysics is a proud independent wholesome thing; Dr. Brown's theology is a sad, blind, sentient hanger on of the intellectual world.

When Schleiermacher was named as the father of Protestant theology, when the medieval synthesis was identified in its essentials with the synthesis of Schleiermacher and when faith was reduced to religious experience, Dr. Hutchins should have been suspicious to say the least. (pp. 21, 60, 65, 66). The definitions of theology and the

justification offered for revealed religion (pp. 66, 83) would have pretty well completed the picture even without the absurd reasons given for the importance of theology in a university (p. 69) and the final climaxing statement that for the teaching of theology theologians are not necessary (p. 123). No, this is not metaphysics any more than it is theology. This will not be the unifying principle of education at the present time or at any time. This theology can look forward to a constantly lesser place in university life and deservedly so; Dr. Brown has himself given the reason by exposing the fallen queen in the rags and poverty of her last feeble days. W.F.

Reason and Revelation in the Middle Ages. By Etienne Gilson. 110 pp. Scribners, New York. \$1.50.

Accepting the invitation of the University of Virginia to give the Richards Lectures for 1937, M. Gilson outlined for his audience the medieval approach to the problem of the relation of reason and revelation. These lectures are now made available to all in this, his latest work.

Bringing all his experience as an historian of philosophy to full play, the author describes the solutions of Augustinianism, Averroism and Thomism. Since the teachings of Augustine and Thomas are well known to the Catholic student of philosophy, the main interest in the work for him will be the exposition of Averroes' doctrine. Gilson shows that the Arabian denied that revelation could teach anything not knowable by philosophy. For him, revelation is "nothing but philosophy made acceptable to men whose imagination is stronger than their reason. Theology and revelation do not transcend philosophy; they are popular approaches to pure philosophy." Another interesting point maintained by Gilson is that, although the principles of the Latin Averroists, Siger of Brabant and Boethius of Dacia, for instance, logically lead to the theory of a twofold truth, none of them explicitly taught the theory. For them, "philosophy is the knowledge of what man would hold as true, if absolute truth had not been given to him by the Divine revelation."

This small book is a most compact treatment of a complex problem. The expositions of the opinions involved are clear, but are descriptive rather than critical. C.T.

History of the Popes, Vols. XXVII, XXVIII, XXIX. By Ludwig von Pastor. Translated from the German by Dom Ernest Graf, O.S.B. Herder, St. Louis. \$5.00 ea.

Catholic historical scholarship attained its perfection in the person of Ludwig von Pastor. Gifted with a keen critical sense and an

extraordinary capacity for work, this historian gained the admiration of the world by his monumental work *The History of the Popes from the Close of the Middle Ages*. The English translation of the work was begun by the late Frederick Antrobus and carried on by Ralph Kerr of the London Oratory and Dom Ernest Graf, O.S.B. Volumes XXVII, XXVIII and XXIX are the latest to be translated and are the work of Dom Ernest.

Volume XXVII is devoted to the pontificate of Gregory XV, who reigned for only two years. After an introduction in which he reviews the significant efforts of Gregory's predecessors in the work of Catholic reform, Pastor begins the history proper with an account of the conclave which elected Gregory pope and a description of the new pope's activity as archbishop and cardinal. Although Gregory's reign was a short one, it was rich in results. The rules for Papal elections were reformed, the Propaganda was founded to direct and organize the efforts of Catholic missionaries and most important of all, the work of Catholic restoration was pursued with a plan that was unified and constant. In his summation of this pontificate Pastor declares that "never, perhaps, had so short a pontificate left such deep marks in history."

Volumes XXVIII and XXIX deal with the history of Urban VIII, Gregory's successor. The election of Urban, his previous work as nuncio and cardinal, his excessive nepotism and his private life are discussed by Pastor in the first part of volume XXVIII. The remaining portion is concerned with Urban's relations with the countries involved in the Thirty Years War. Volume XXIX is devoted to Urban's spiritual activities: the reform of the rules for canonization, the condemnation of Galileo and the extension of foreign missions.

Libraries and students of history will welcome these volumes which are of the same excellence as the others in the series. Exhaustive bibliographies and lists of unpublished manuscripts are given, the footnotes are copious, while the translation by Dom Ernest reads very smoothly.

V.M.

The Test of Heritage. By L. J. Gallagher, S.J. 372 pp. Benziger, New York. \$2.50.

The strength of a novel depends chiefly on its author's knowledge. His knowledge, aided by literary artistry, must make the reader feel person and place, plot and dialogue. In this novel, Father Gallagher's knowledge of Russia and the Russians is agreeably in evidence. The narrative parallels history, the action of the story flashes

from place to place in the huge country, characterizations are sure. The same note of authenticity is preserved, whether one reads of war excitement seizing a monastery or the mechanics of an underground press.

Boris Lydov and Ivan Krassin were seminary classmates and friends; only the spacious reach of human preference can explain why. Aristocratic Boris was sturdy and capable, the flower of his class. He was driven by none of the dynamic aggressiveness that was to ruin his peasant friend, Ivan. Ivan was, like the agitators for upheaval, blinded by the brilliancy of his own polemics and eager for the revolution that would reverse his fortune.

When Russia enters the Great War, both leave the Seminary and enlist in the army. As it had done with countless others, the war developed the true character of each. Boris fights wholeheartedly for a beloved country. Ivan, drunk with the possibilities he finds in Socialism, pushes himself into a maze of ambition and duplicity. The relentless sweep of war and civil conflict forces to their logical objectives the lives of two representative young Russians.

In broad lines the whole Revolution is encompassed by *The Test of Heritage*. For such a sweep there is a price: the sacrifice of that intimacy which marks the ultimate polish in story-telling. But literary portraiture is a drug on the market; here is a good tale of modern Russia, an absorbing story in an interesting novel. Q.S.

DIGEST OF RECENT BOOKS

In *The Old Parish*, a series of short stories with the mood being "if it were only so," Doran Hurley presents an interesting picture of an Irish New England parish. No apologies are extended to reality; none, indeed are needed. The charm and Catholicity of the book are its justification. The story of the old parish is found in the devotion of its people, in their pleasures and memories, and even in their misunderstandings. Not all the stories rise to the level of "Nephew to a Saint." For the taste of readers bred to realism certain pages will prove too sweet, but the book will be enjoyed generally, especially if its tender tales are read intermittently. (Longmans, Green, N. Y. \$2.00).

Although Father Alfred Barrett, S.J., has already gained an enviable position among Catholic poets, *Mint by Night* is the first collection of his poems to be issued in book form. The general spirit of the work, a religious one, never becomes monotonous; on the contrary, the poetical imagery is rich and varied. In many of the poems there is an intense lyricism and delicacy of feeling. The poems which take their theme from the priesthood breathe a spirit of reverential awe. Father Barrett has become an important figure in Catholic letters; a poet to be watched and one who may find a permanent place among Catholic poets. (America Press, N. Y.).

When Caroline Hill's **The World's Great Religious Poetry** first appeared, it won acclaim; this newly published edition should add to that well merited praise. The poets chosen are representative of almost every form of religious belief. Judaism, early paganism, Catholicism, Protestantism, and modern Deism, all find expression in this anthology of over seven hundred poems. The twelve topical divisions of the work, and the three indexes: Titles, Authors, and First Lines, add to its general convenience. Miss Hill has been very successful in a work the difficulties of which would easily have discouraged a less intrepid writer. Out of the wealth of material at her disposal, she has formed a religious anthology which should be acceptable to most readers, and of great value to all. (Macmillan, N. Y. \$1.69).

Books about books and the writers thereof enjoy the happy faculty of arresting the mind and revitalizing passages of poetry and prose which might otherwise be read through without any particular attention or enthusiasm. **They Have Seen His Star**, by Valentine Long, O.F.M., is just such a book. In prose that often becomes poetical, with balanced judgment and keen insight, Father Long has written of eleven masters of language—including the Evangelists—who were captivated by the Truth, Goodness and Beauty of Christ. The works of Newman, Patmore, Alice Meynell, Thompson, Chesterton, Belloc and Noyes are sympathetically criticized and evaluated. Short biographies are appended to each study. (St. Anthony Guild Press, Paterson, N. J. \$1.50).

A few years ago, Mother Bolton, of the Cenacle, wrote a series of six booklets under the general title: *A Child's First Communion*. Small, complete and inexpensive, these books have been used by many Sisters in preparing children for First Communion. Realizing the need for further training in the teachers who were using these six booklets, Mother Bolton has now written **Foundation Material for Doctrinal Catholic Action**. Each chapter of this book is a companion section to one of the booklets for the children. In it is outlined the matter to be given to the child, the pedagogical method to be employed and the scriptural and theological foundation of the doctrine. This "scriptural and theological foundation" is worthy of special note. Taking a collection of numerous passages from the books of scripture and the works of the Doctors, especially St. Thomas, Mother Bolton gives the teacher a foundation in theology which is unified and solid. To the Sister who is preparing children for First Communion, this book should be a godsend. (St. Anthony Guild Press, Paterson, N. J. \$1.50).

It is not an easy task to write a Religious textbook at the High School level that will adapt itself to the minds of the young students and at the same time, measure up to the accurate and technical demands of the trained theologian. After the successful, and even enthusiastic, reception accorded the first volume of the *Catholic Truth in Survey* series, Rev. Ferdinand C. Falque, S.T.B., offers the second volume, **Christ Our Redeemer**, as a manual for high school students. The greater part of this volume is taken up with the Life of Christ, Dogma and the Sacraments. There are a few points here and there with which the trained theologian might take some exception. The statement (p. 189): "We can know that God became man with the same certainty that we can know any fact that has been manifested in the world of visible nature," fails to take into account the far greater certitude that man has through faith than through reason. Then, too, in the same paragraph, to speak of the works of Christ as proving that He is God, is to fail to make the necessary distinction between proving the Divinity of Christ and proving the credibility of that Divinity. The reference to the theological virtues as "powers of

God" (p. 199) does not, we believe, clarify the thought involved. (Benziger, N. Y.).

Responsabilités Maconniques is the latest work from the prolific pen of Prince d'Altor Colonna de Stigliano. A resumé of conferences given at the Catholic Institute of Paris, the book describes Freemasonry and its baneful effects upon French national life. In a convincing manner the author shows how masonic activity has weakened the French spirit of patriotism and has opened the door to Bolshevism. Because of the documents cited and the proofs given, this work is a notable contribution to Catholic Action. (Lethielleux, Paris. 18 fr.).

The Apostles' Creed is the subject matter for the first volume of *Doctrinal Sermons for Children* written by Msgr. Thomas F. McNally. The twelve articles of the creed serve as themes for dogmatic sermons which render a child's approach to an understanding of these profound truths easy and pleasant. Apt illustrations and anecdotes are used with great effectiveness. The simplicity of language, the clarity of expression and the forcefulness of the illustrations make this work ideal. (Reilly, Phila. \$1.00).

The second edition of Father Emerico Pitzer's, **Chrestomathia Bernardina**, has just been issued. By selecting passages from the important works of St. Bernard of Clairvaux and arranging them in the form now used in most theological works, the compiler has produced a work that is unified and handy. The passages grouped under the "moral section" are of great ascetical value and should prove invaluable to retreat masters. (Marietti, Turin. L.10).

Theodicea is the fifth volume in Father Caesare Carbone's *Circulus Philosophicus seu Objectionum Cumulata Collectio*. As in his previous volumes the author gives a simple statement of the proposition and proposes a series of objections which he then refutes in the scholastic manner. The first part treats of the existence and nature of God: the second of His attributes, His knowledge and His will; the last part of His power, His providence and His government of the world. In this last part, treating of the operation of God's power upon the human will, Father Carbone denies the Thomistic doctrine of physical premotion. This point of view can ultimately be traced to the author's misconception of St. Thomas' teaching on potency and act. (Mariette, Turin. L.25).

Two collections of maps dealing with the geography of the Holy Land have just been printed; one by Rand McNally, the other by the St. Anthony Guild. The collection by Rand McNally, **Historical Atlas of the Holy Land**, contains twenty-two maps devoted to the geography of the Old Testament and eighteen to the New Testament. All contain that clearness of outline and exactitude of detail that have made Rand McNally supreme among American cartographers. The maps by the St. Anthony Guild, **Maps of the Land of Christ**, are devoted almost exclusively to the New Testament. To each map there is juxtaposed a page of notes calling attention to the important events which occurred in that locale. A synopsis of the life of Christ follows the section devoted to the maps. Both collections, are highly recommended; that by Rand McNally for its excellent cartography, that by the St. Anthony Guild for its happy combination of New Testament geography and history. (Rand McNally, Chicago. \$1.00. St. Anthony Guild Press, Paterson, N. J. \$1.50).

DEVOTIONAL: A comprehensive view of the Passion of Christ is offered in **Meditationes De Universa Historia Dominicae Passionis** by the Rev. F. Costero, S.J. Points on the Passion, in chronological order, are taken from a harmonized version of the four Evangelists. The concise, orderly and extensive considerations are copiously enriched by quotations from the Old Testament and the commentaries and homilies of the Fa-

thers. The presentation of the "seven last words" is exceptionally well handled and replete with sermon material. (Marietti, Turin. L.4).

Lovers of St. Augustine will welcome to the ever increasing library of Augustinian literature three new editions of previously published books: **Sancti Aurelii Augustiniani Confessionum Libri XIII cum notis P. H. Wangnereck, S.J., Annus Mystico-Augustinianus**, and the **Christian Life**. The first is the immortal Confessions of St. Augustine enhanced by the excellent notes (philosophic, historic, ascetic), and the useful suggestions for everyday life which Father Wangnereck has appended to each chapter. (Marietti, Turin. L.7). The second is the first of a two volume series of meditations compiled by Father Petrelli, O.S.A. It consists of a prayer, reflections, and a resolution, gleaned from the works of St. Augustine, for each day of the year. (Marietti, Turin. L.4). In the **Christian Life**, Father McGowan, O.S.A., has edited choice selections which Father Tonna Barthet, O.S.A., had collected from the works of St. Augustine. The work is arranged in seven books or steps to perfection under the headings: Fear, Piety, Knowledge, Fortitude, Purification of the Heart and Perseverance. (Pustet, N. Y. \$2.00).

Strength Through Prayer, the second in the series *With Heart and Mind*, adapts its expression of the eternal truths to the swift-moving tempo of the day. Stripped of literary embellishment and devoid of argumentation, the very typographical set-up lends an almost "streamlined" aspect to this thoroughly modern vehicle through which are glimpsed surprisingly broad horizons. Not intended for formal meditation, a brief phrase from the Gospel narrative provides the material for a rapid procession of "detached, dominant thought"—varied, penetrating, appealing observations—which cannot fail to broaden the understanding and deepen the love of the Gospel from which they are drawn. These intimate, personal gleanings of Sister Helen Madeleine, S.N.D. de Namur, will spur the reader on to renewed study of the Gospel of Him "in Whom are hid all the treasures of wisdom and knowledge." (Benziger, N. Y. \$1.25).

Readers of the works of Father F. X. Lasance will welcome the collection of "thoughts on fraternal charity" which he has edited under the title of **Kindness**. Stressing its influence in the ordinary routine of life, kindness is presented as "a powerful weapon in our hands for the efficacious exercise of our apostolate." The Gospels, the lives and writings of the Saints, the works of spiritual and classical authors are all utilized in compiling this attractive booklet. (Benziger, N. Y. \$1.00).

In **Fear and Religion**, Father Roche analyzes the emotion of fear as it effects some of the most vital problems in human existence. At the outset, he distinguishes useless from useful fear and describes the baneful effects of the one and the salutary consequences of the other. The remainder of the work is concerned with the eradication of useless fear by applying the scriptural principle, "Perfect love casteth out fear." Resultant from this procedure is a sane, lucid and compact philosophy of fear as related to life and its manifold activities. (Kenedy, N. Y. \$1.35).

Why Am I Tempted? by Father F. J. Remler, C.M., is worthy of a place in every priest's library. This excellent book will be not only a great aid to the priest in his own spiritual life but also a handy source of advice for the ubiquitous scrupulous soul. After considering the nature, kinds, causes and benefits of temptations, the author concludes with sound practical advice on the economy of conduct during temptation. Illustrative examples of forbearance by Christ and the saints during these trials confirm the advice given by Father Remler. The brevity of this work and the clarity of expression leave little to be desired. (St. Anthony Guild Press, Paterson, N. J. \$1.25).

My Little Missionary is a child's life of Jacques Bernard, a young Canadian lad who died in 1927 at the age of nine. Bishops and priests who knew the boy were deeply edified by his intense spiritual life; nor are there lacking mature men who number him among the child saints foretold by Pope Pius X. Originally written in French by Father Emilien, O.M.I., the life was translated by Mary Agatha Gray who published it in the **Torch**. This book, written about one of their number, in simple language and containing many pictures of Jacques, should be very popular with children. (Benziger, N. Y. \$1.25).

PAMPHLETS: Four pamphlets have been received from Our Sunday Visitor Press. **Public Interests of The Church**, by Rev. J. K. Cartwright, explaining the relations between Church and State, clearly shows the necessity of the Church for the well-being of the Nation. Rev. James F. Cassidy, of Waterford, Ireland, has written a short treatise on the **Little Flower and the Word of God**, in which he emphasizes St. Teresa's knowledge and love of the Scripture and her use of it. **Consoled**, by Rev. Eugene Murphy, S.J., contains beautiful and touching stories of the faithful who have been aided in their difficulties by their devotion to the Sacred Heart. **Shall We Have a Second Spring**, the work of Rev. Albert Muntz, stresses the necessity of the individual's observance of the Divine Precepts, so that troubled souls, in these trying times as in Cardinal Newman's day, may be guided into the true fold. (Our Sunday Visitor Press, Huntington, Ind. \$0.10 ea.).

The Queen's Work offers two pamphlets by Father Daniel Lord, S.J. **Let's See the Other Side** is a warning to Catholic students who attempt to understand the non-Catholic systems of thought before they know their own. **No Door Between** is a beautiful Christmas message. (Queen's Work, St. Louis, Mo. \$0.10 ea.).

How to Understand the Mass, by Dom Gasper Lefebvre, with its instructive pictures and accompanying explanation of the various parts of the Mass, is admirably suited to lead the faithful, both young and old, to a more intelligent and more fervent participation in the Holy Sacrifice. (Lohmann, St. Paul, Minn. \$0.35).

PLAYS: Three comedies have been received: **Bachelor Born** by Ian Hay, **Once Is Enough** by Frederick Lonsdale and **Washington Jitters** by John Boruff and Walter Hart. (French, N.Y. \$0.75. ea.).

IN THE INTERESTS OF THE CATHOLIC PRESS MOVEMENT.

Last year the Baltimore Scholastic Legion of Decency conducted a successful campaign to popularize inexpensive editions of Catholic literature. In an effort to make the campaign nation-wide, *Dominicana* has been asked to acquaint its readers with this plea of Baltimore Catholic youth. "Will you visit one department store, one book store, and one five and dime store; and in each of these stores ask for some of the books listed below, together with a book by your favorite Catholic author? Help to put inexpensive, good reading on the market. Create a demand for it."

Suggestions: *The Following of Christ* (Catholic Edition). *My Mother*, by Daniel Lord, S.J. *The Books of Medal Stories*, prepared for children by the Daughters of Charity of Emmetsburg, Md., which have been published in ten cent editions.



CLOISTER + CHRONICLE



ST. JOSEPH'S PROVINCE

Cloister Sympathy

The Fathers and Brothers of the Province of St. Joseph extend their sympathy to the Rev. J. C. Rubba and the Rev. A. Vinci on the death of their mothers; to the Very Rev. W. D. Marrin and the Rev. E. C. McEniry on the death of their brothers; and to Brother John Way on the death of his sister.

Catholic Biblical Association

The Very Revs. J. A. McHugh, O.P., S.T.M., and C. J. Callan, O.P., S.T.M., attended the annual convention of the Catholic Biblical Association of America, held at Hartford, Conn., October 1-4, 1938, in connection with the annual meeting of the Confraternity of Christian Doctrine. The Catholic Biblical Association at this meeting discussed the progress made so far on the revision of the Catholic New Testament which is expected to be ready for publication in another year or so, and also reviewed and amplified the principles which are to govern the revision of the Catholic Old Testament. It was further decided at this meeting to publish a *Catholic Biblical Quarterly Review*, the first issue to appear in January, 1939. This new review is planning to carry the following groupings of material: research material and scholarly articles; practical articles (homiletics, select exegetical studies); news of the biblical world; book reviews of high quality and standing; digest of current biblical literature; work of biblical scholars and institutes.

At the Hartford meeting a number of timely papers were read on Biblical subjects. Father McHugh read a paper on the meaning of Sacrifice in Scripture. Father Callan took part in an interesting and practical discussion of the methods of teaching Scripture in our seminaries. Father McHugh was elected President of the Association for the coming year. The next annual meeting will be held in Cincinnati, Ohio.

Ad Multos Annos

Due to an oversight the Chronicle failed to mention, in the September issue, the silver anniversary of the following Fathers of the Province of St. Joseph's: Revs. I. I. Bojanic, G. R. Carpentier, A. D. Frenay, A. C. Haverty and J. E. O'Hearn.

Other Activities

The Rev. Richard E. Vahey, for six years associated with the Rev. Leo E. Hughes in the Dominican Tertiary Apostolate and the publication of *The Torch*, has been appointed his successor as Editor-in-Chief. The Rev. J. C. Kearns has been appointed Editor.

Rev. J. C. Nowlen, S.T.Lr., J.C.D., was recently installed as pastor of St. Thomas Aquinas Church, Avondale, Cincinnati. Besides his parish duties, Father Nowlen is teaching Canon Law at Mt. St. Mary's Seminary.

The Rev. Walter P. Alger returned to Aquinas College, Columbus, Ohio, after an absence of two years to assume the post of the Rev. J. W.

Regan. Father Regan has been assigned to the Dominican House of Studies in River Forest, Ill., and will also teach at De Paul University, Chicago. The Rev. J. M. Murphy who comes from the Angelicum, in Rome, will teach philosophy of rhetoric and English. The Rev. Hugh H. McGinley and the Rev. J. A. McInerney, who come from the Catholic University, Washington, D. C., will teach respectively, mathematics and English.

Eight new members of the faculty assumed their duties with the opening of Providence College. The new professors are the Revs. Leo Schnell, classics; Charles H. McKenna, classics; Philip C. Skehan, social science; John V. Fitzgerald, sociology; Charles V. Fennell, journalism; George Reilly, philosophy; Aloysius B. Begley, English; John C. Rubba, Italian. The Rev. W. R. Clark, formerly of the sociology department, will continue his studies at the Catholic University. The Rev. Thomas McGlynn has been transferred to Chicago where he will devote his entire time to art.

The Rev. Robert J. Slavin, Ph.D., under the auspices of the Catholic University of America, went to Europe to study the methods of teaching at the leading European Universities. His investigations will take him to England, Ireland and France. Father Slavin will return to America around Easter.

On October 8, the Rev. Fathers T. M. Cain, S.T.Lr., and P. F. Mulhern, S.T.Lr., sailed for Switzerland where they will do post-graduate work at the University of Fribourg. Father Cain will specialize in philosophy and Father Mulhern will continue his study of church history.

The Rev. V. R. Hughes, Ph.D., has been assigned to the House of Studies, River Forest, Ill., as professor of metaphysics and chaplain and professor of religion at Trinity High School. The Rev. J. J. McDonald, Ph.D., also assigned to the Studium at River Forest, is professor of logic and history of philosophy.

The Rev. J. A. Driscoll, S.T.Lr., Ph.D., was recently established chaplain and professor of religion and ethics at Rosary College, River Forest, Illinois.

The following Fathers of the House of Studies in River Forest, Ill., are giving courses at De Paul University, Chicago, Illinois: the Very Rev. R. P. O'Brien, S.T.Lr., Ph.D.: the Essence of Thomistic Philosophy, at the Graduate School; the Rev. J. I. Reardon, S.T.Lr.: Logic, Psychology and Metaphysics; the Rev. H. T. Sparks, S.T.Lr., Ph.D.: the Nature of Man, at the Graduate School. Under the auspices of the Rosary College Alumnae, Father Sparks is also conducting a course in the principles of Thomistic philosophy at Milwaukee, Wis.

Choir stalls and a new pipe organ have been erected in the chapel of the House of Studies, River Forest, Ill.

The Brothers of the House of Studies assisted at the following services at St. Pius Church, Chicago, Ill.: The Rosary Sunday Procession and Benediction; the afternoon Holy Hour on the feast of Christ the King; and at Vespers of the Office of the Dead and the *Libera* Procession on the night of All Saints Day.

The following Fathers have been assigned to the faculty at Fenwick High School, Oak Park, Illinois: the Revs. T. M. McGlynn, art; E. C. Lillie, English; J. A. Quinn, modern history; E. M. McGowan, mathematics.

Brother Robert J. Schoffman, C.S.V., M.S., D.V.M., a professor for the past two years at St. Viator's College, Bourbonnais, Ill., has taken over the biology department.

The Rev. Walter Farrell, S.T.D., Ph.D., professor of moral theology at the House of Studies in Washington, has just published the first of four volumes of *A Companion to the Summa*. The complete work will cover the

entire *Summa Theologica* of St. Thomas, and is adapted to the capabilities of non-professional philosophers. Sheed and Ward are the publishers.

The Rev. E. C. McEniry has just published a translation of the *Medulla* of St. Thomas Aquinas, by the Rev. P. D. Mezard, O.P., entitled *St. Thomas Aquinas Meditations For Every Day*. The meditations were selected from the various writings of St. Thomas and suitably arranged for the spiritual and intellectual enjoyment of the faithful.

The Very Rev. Raymond Meagher, LL.D., and the Rev. J. J. McLarney, S.T.D., have collaborated in publishing *The Dominican Leaflet Missal*, a Sunday pamphlet missal containing the entire Mass, Proper and Common.

The Rev. J. B. Walker, Ph.D., prior of the Dominican House of Studies at Washington, D. C., delivered an address during the observance of Founder's Day at Rosary College, River Forest, Ill., on Friday, November 4. Father Walker spoke on the life, work and accomplishments of the Very Rev. Samuel Charles Mazzuchelli, O.P., founder of the Dominican Congregation of the Most Holy Rosary and of Rosary College.

On October 20 at the Provincial Chapter, held at the Convent of the Immaculate Conception, Washington, D. C., the Very Rev. Victor F. O'Daniel, Litt.D., was appointed archivist of the Province of St. Joseph. The Rev. J. R. Coffey was appointed assistant archivist.

The Rev. J. J. McLarney, S.T.D., president of Aquinas College High School, Columbus, Ohio, delivered a series of three addresses over the "Catholic Hour" entitled "The Rosary and the Rights of Man." His addresses were: October 16, "Life"; October 23, "Liberty"; October 30, "The Pursuit of Happiness."

The students of the novitiate at Washington had the pleasure of a visit from the Most Rev. Felix Couturier, O.P., Bishop of Alexandria, Ontario, on September 10.

Forward

On November 23, the following Brothers were ordained to the sub-deaconate by the Most Reverend James J. Hartley, D.D., Bishop of Columbus, at St. Joseph's Priory, Somerset, Ohio: Dominic Nealy, Paul Doyle, Charles O'Connell, Richard McAvey, Anthony Norton, Miles Bond, John Francis Connell, Henry O'Callahan, Michael James Clancy, James Sullivan, Stephen McCormack, Laurence Creahan, Reginald Herlihy, John Dominic Skalko, Gerald Crombie, Vincent Ferrer Clancy, Edmond Connolly, Martin McDonald, Peter Farrell, Ignatius McGuinness, Boniface Halton, Ferrer Smith, Bonaventure Crowley, Henry Suso Hamel, Nicholas Hamilton, Berchmans Finnin, Kieran O'Regan, Louis Bertrand Hanley, George Holl, Bernardine Quirk, Justin Rourke, Joachim Murphy, Thomas A'Kempis Eulberg, Walter Hackett and Humbert Callan.

The following Brothers received tonsure and were ordained to the four minor orders by the Most Reverend John M. McNamara, D.D., Auxiliary Bishop of Baltimore, at the Shrine of the Immaculate Conception, Washington, D. C., September 24-26: Jerome Jurasko, John Malley, Angelus O'Donnell, Brendan Connaughton, Arthur O'Connell, Fabian Whittaker, Donald Sullivan, Hugh Halton, Urban Fay, Antoninus Ryan, Stanislaus Dillon, Cyril Burke, Sebastian Jorn, Sylvester Dorsey, Benedict Thomas, Quentin Shanley, Thomas Chang, Hilary Kaufman, Raphael Gallagher, Vincent Martin and Robert Auth.

The following Brothers pronounced their solemn vows into the hands of the Very Rev. R. P. O'Brien, S.T.Lr., Ph.D., at the House of Studies in River Forest, Ill.: Bro. Clement Johnston, Sept. 12, and Bro. Hyacinth Conway, Oct. 9. The Very Rev. H. J. Schroeder received the solemn profession of Bro. Chrysostom Curran on Oct. 19. Laybrother Simon Foss

made his simple profession to the Very Rev. J. B. Walker, Ph.D., on November 5. Bro. Aquinas Gottry pronounced his solemn vows on November 9, to the Very Rev. R. P. O'Brien.

Blessed Martin

Devotions in honor of Blessed Martin are being conducted weekly at the Blue Chapel, Union City, N. J.

On November 7 the Blessed Martin Choral Guild, under the direction of the Rev. L. S. Cannon, presented a musical program at the church of the Holy Name, Brooklyn, N. Y.

A shrine in honor of Blessed Martin has been established in the church of St. Benedict the Moor, Jamaica, N. Y.

The semi-annual novena to Blessed Martin was held in the Blue Chapel, Union City, N. J., from Oct. 27 to Nov. 4. The Rev. R. E. Vahey, Editor-in-Chief of *The Torch*, and the Rev. Norbert Georges, Director of the Blessed Martin Guild, conducted the services.

Blackfriars

On November 8, the Washington chapter of the Blackfriars'

Guild opened its season with *First Lady* as its first of four productions. A pre-production social, well attended, presented *Monsignor's Hour*, a one act play by Emmet Lavery, and Walter Kerr as lecturer. The Rev. Walter Farrell is giving a series of lectures on the Catholic theatre at the Guild's laboratory theatre.

The Providence chapter is forced to postpone its season until December because of the New England hurricane. The Philadelphia chapter opened its season with *Holiday* on October 31. The Madison chapter will open its season on November 27 with *Joyous Season* as its first production. It also intends to conduct a course in play writing during the coming year. The Rochester chapter opened its season with *The Late Christopher Bean*, having Helen Menken as its guest star. This chapter also concluded a very successful subscriber membership drive to the total of eighteen hundred. The Twin Cities chapter opened its season on October 30 with *The Radio Mystery* as its first production.

The Rev. E. Urban Nagle, Ph.D., founder and Director-General of the Guild, is now on a tour, lecturing regarding the Guild and the Catholic Theatre Conference.

An inter-chapter bulletin is now being prepared and will be available for all the members of the affiliated chapters and also to those interested in the activity and progress of the Guild.

The Blackfriar Institute of Dramatic Arts at the Catholic University of America, reports its enrollment quadrupled as compared with the registration of students last year for the full time session.

Louisiana

St. Anthony's Church, New Orleans, La., took a prominent part in the Eighth National Eucharistic Congress. On Sunday, Oct. 16, the Apostolic Delegate, Most Rev. Amleto Giovanni Cicognani, presided at the parish Holy Hour. He was attended by the Very Rev. Msgrs. Egidio Vagnozzi, D.D., J.C.D., and Leo Binz, D.D., Ph.D., from the Apostolic Delegation. The Holy Hour was conducted by the pastor, Father Gregory R. Scholz.

Two of the most important meetings of the congress, the priests' sectional meetings, took place in St. Anthony's Hall. The chairman for both meetings was his Excellency, the Most Rev. John G. Murray, Archbishop of St. Paul. At one of the meetings the Very Rev. Ignatius Smith delivered an address on "Presenting the Doctrine of the Holy Eucharist to the Faithful."

On Wednesday, Oct. 19, the Priests' Holy Hour was held in St. Anthony's Church, the Cardinal Legate, His Eminence George Cardinal

Mundelein, presiding. In the sanctuary with the Cardinal Legate were their Excellencies the Apostolic Delegate, Most Rev. Amleto Giovanni Cicognani, and the Most Rev. Joseph Francis Rummel, Archbishop of New Orleans. About fifty archbishops and bishops and a thousand priests were present. The new magnificent monstrance, especially constructed for the Congress, was used. The pastor, Rev. G. R. Scholz, exposed the Blessed Sacrament, and His Excellency, the Most Rev. Joseph Schrembs, Bishop of Cleveland, gave the Holy Hour meditations.

At the Holy Hour for Religious, the Rev. Leo Shea read the prayers, and at the sectional meeting for unmarried Catholic women, the Rev. Ambrose Smith spoke on "Christ in the Eucharist, the Strength of Catholic Womanhood."

The Holy Name Pledge was led by the Rev. Thomas F. Conlon at both the Holy Hour for Men and the Holy Hour for the Colored Group.

On Thursday, Oct. 6, Laybrother Louis Bertrand made his solemn profession into the hands of the Rev. G. R. Scholz.

Beginning on the 10th of November and continuing for twelve weeks thereafter, the Fathers of St. Dominic's Church, New Orleans, La., will conduct a series of "Inquiry Classes for Non-Catholics," under the direction of the Confraternity of Christian Doctrine.

On September 29, Very Rev. T. S. McDermott, Prior Provincial, visited Hammond, Louisiana, and made a tour of the missions throughout the Hammond deanery.

SISTERS' CHRONICLE

Congregation of the Most Holy Cross, Everett, Washington.

On August 5, Sister M. Mechtildis celebrated the golden jubilee of her religious profession. On the same day, Sister M. Philomena observed her silver jubilee. Rev. L. A. Naselli, O.P., who had conducted the annual retreat, was present at the jubilee exercises.

Rev. F. A. Pope, O.P., chaplain of the Newman Club at the University of Washington in Seattle, gave the annual retreat for laywomen at St. Dominic's Convent.

October 4 was the feastday of Mother M. Francis, present Mother General of the Congregation.

Seven vacation schools of religious instruction were conducted during the summer.

St. Catherine of Siena Convent, St. Catharine, Ky.

Two new schools were opened in September, one in Omaha, Nebraska, the other in Forrest City, Arkansas. In August, the golden jubilee of the community's first school in Massachusetts, was celebrated at Watertown. His excellency, Governor Hurley, was present at the exercises.

On Rosary Sunday, Sister Veronica celebrated her golden jubilee.

Sister Albertus Magnus of St. Agnes College, Memphis, Tenn., read several papers at the Catechetical Conference of Christian Doctrine in Hartford, Conn.

The new building was formally opened on October 10. It has been named Bertrand Hall in honor of St. Louis Bertrand.

St. Catherine's Hospital, Kenosha, Wis.

On October 1, Sisters M. Bernard Bridgman, M. Jerome Glendon, and M. Emilia O'Farrell pronounced their perpetual vows. On October 12, Miss Mary E. Newell received the habit. Her religious name is Sister M. Aloysius.

Corpus Christi Monastery, Menlo Park, California.

On October 3, the community was favored with a visit from the Very Rev. A. L. McMahon, O.P., former Provincial of the Holy Name Province. It was at the request of Father McMahon that the Sisters made the foundation of Corpus Christi in 1921.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

On September 8, the Sisters opened a nursery school at Our Lady of the Elms, for children between two and five years of age. Sister Mercia is in charge of the new school.

Sister Matilda is at the Fontainebleau School of Art in France. Prior to this, she studied a year at the Royal Art Institute in Florence, Italy.

Holy Cross Convent, Brooklyn, N. Y.

His Excellency, the Most Rev. Thomas E. Molloy, dedicated the new Dominican High School in Jamaica on October 12.

The juniorate at Water Mill is filled with aspirants for the novitiate at Amityville.

St. Mary of the Springs College, Columbus, Ohio

Under the direction of Rev. J. M. Bauer, O.P., the Erskine Lectures present this year: "Spanish Reconstruction," by Dr. Joseph E. Thorning; "The Future of Europe in the Light of the Rome-Berlin Axis," by Dr. Melchior Palyi; "My New World," by Abbe Ernest Dimnet; "Why Communism Must Fail," by F. J. Sheed; and "What is Education For?" by Robert Maynard Hutchins.

At the Catechetical Congress in Hartford, Conn., Sister Sylvina gave a demonstration on "The Teaching of the Mass." At the I.F.C.A. Convention in Cleveland, Sister M. Samuel read a paper on the cooperation of faculty and alumnae in making high school students alumnae-minded. At the Ohio Classical Convention in Columbus, Sister Lucia read a paper on "The Latin Elegy and the Novel."

On September 25, Sister Anastasia Driscoll celebrated her golden jubilee.

Sister Theodosia Fee died on September 25. Sister Mary Friel died September 26 in the fiftieth year of her profession. May they rest in peace!

The Dominican Sisters of the Sick Poor, New York, N. Y.

On June 13, Sisters M. Josephine, M. Albert, M. Ambrose and M. Alberta made their final profession. On June 14, Sisters M. Marguerite and M. Andrew pronounced first vows and Miss Frances Cullen received the habit, taking the name Sister M. Jane.

On August 5, the Rev. J. J. Durkin, O.P., was appointed chaplain, filling the vacancy caused by the illness of Rev. E. A. Wilson, O.P.

On August 15, Mother M. Hyacinth and Sister M. Ceslaus celebrated their silver jubilees. On this occasion, Father Durkin sang the Mass and the Very Rev. C. M. Thuente, O.P., preached the sermon.

On August 30, Sister Mary made first profession. On this day the second retreat opened and was given by the Very Rev. M. L. Heagen, O.P.

On the Feast of the Holy Name of Mary, at "Rose Crest," Hampton Bays, L. I., a beautiful outdoor marble statue of Our Lady was blessed in honor of the "Mystical Rose." The Rev. Stephen J. Brown conducted the dedication exercises.

At the invitation of His Excellency, the Most Rev. John T. McNicholas, O.P., S.T.M., the community has opened a foundation in Sacred Heart Parish, Dayton, Ohio. The Right Rev. Msgr. Varley provided the house and the necessary funds.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

At the invitation of Father Arcand, the Sisters have opened a new house at Lucena in the Phillipines. The school conducted by three Sisters at this new foundation is the first Catholic high school in the city.

Sister M. Clotilde La Porte was a member of the faculty of the Inter-Diocesan Religion Institute recently held at Manila.

The Maryknoll Sisters have joined the Maryknoll Fathers in caring for the mission at San Juan Bautista, California. Their new convent was dedicated on the Feast of Christ the King. The Sisters will carry on catechetical work in the parish and missionary activities among the Japanese.

Sisters of St. Dominic, Racine, Wisconsin

On October 20, Sister M. Vincent Ferrer of Rosary College, River Forest, Illinois, gave a lecture, "Liberty or Security." It was given in connection with the convent library and under the auspices of the Catholic Rental Library. The Rev. J. W. Maguire, C.S.V., will be the next speaker in this series.

The community suffered the loss of a very fervent novice, Sister Mary Leonette, who died on October 25, after making her vows on her deathbed.

Sacred Heart Convent, Houston, Texas

The Mother General and eleven Sisters attended the Eucharistic Congress at New Orleans. Sisters M. Bernard and M. Edward were members of the Southern Convention of Music Teachers held at Lubbock. Sisters M. Gerard and M. Bernadine are enrolled at Rosemont College, Penna.

On the Feast of the Most Holy Rosary, His Excellency, the Most Rev. C. E. Byrne presided at reception and profession exercises. The Misses Hazel Sparkman, Cora Bordages and Mary Nelson received the habit. Sisters M. Joachim Manuel, M. Luke Reeland and M. Roberta Bernsen pronounced their first vows.

On the Feast of Christ the King, a celebration in honor of the Holy Name was held on the grounds at the Villa De Matel.

Convent of Saint Dominic, Blauvelt, N. Y.

The Rev. H. J. McManus, O.P., conducted the last of the annual retreats from September 1 to 8, at the close of which five Sisters pronounced their perpetual vows.

The motherhouse was recently honored by a visit from His Excellency, the Most Rev. John B. Kevenhoerster, O.S.B., Prefect Apostolic of the Bahama Islands.

A novena was held at the motherhouse in preparation for the feast of Blessed Martin.

Sister Dorothea Kelly died on August 30 in the fifty-eighth year of her religious profession. Mother M. Joseph Chrystal died suddenly of a heart attack on October 12, in the fifty-fourth year of her religious profession. May they rest in peace!

Congregation of St. Thomas Aquinas, Tacoma, Washington

On October 24, the community celebrated the golden anniversary of the arrival of the three pioneer Sisters in Washington. At present the Sisters have under their care nearly three thousand children.

On October 24, Miss Dorothy Rice was clothed in the habit and received as a name, Sister Mary Antoinette. On the same day, Sisters M. Bernadette and M. Rita made their final profession.

Sisters M. Laurentia, M. Ambrosia, M. Gertrude, M. Dorothea, M. Edwardine and M. Jordana celebrated their silver jubilee on November 26.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

A group of fifteen Rosary College students, chaperoned by a Sister of Rosary College sailed in September for Fribourg, Switzerland to attend the Institut des Hautes Etudes during the present scholastic year.

Two Sisters have taken charge of a high school for colored students in St. Benedict's parish, Omaha, Nebraska.

Sister M. Reparata, Head of Rosary College Library School, at the invitation of Dr. Giordani, is spending this year at the Vatican Library.

The Rosary College Library was accredited by the American Library Association at the annual meeting in June, and is now able to grant the degree of B.A. in L.S. and B.S. in L.S.

During the summer, vacation schools were conducted in fifty-eight parishes located in thirteen dioceses.

The Very Rev. J. B. Walker, O.P., Prior of the House of Studies in Washington, D. C., gave the address on Founder's Day, November 4, at Rosary College.

Sisters of St. Dominic, Caldwell, N. J.

Community Supervisor of Schools and Principals attended the recent Confraternity of Christian Doctrine Convention held at Hartford, Conn.

Mt. St. Dominic Academy was represented at the International Federation of Catholic Alumnae Convention held in Georgian Court College, Lakewood, N. J.

The Rev. P. V. Flanagan, O.P., conducted the retreat for the students from October 31 to November 3.

The Very Rev. M. L. Heagen, O.P., gave the recent monthly conferences.

Albertus Magnus College, New Haven, Conn.

The Catholic Youth Organization held its diocesan Leaders' Conference at Albertus Magnus College on October 22. The speakers were the Rev. Vincent Mooney, C.S.C., director of the Youth Bureau of the N.C.W.C., and Baroness Catherine de Hueck. His Excellency, the Most Rev. Maurice F. McAuliffe, D.D., Bishop of Hartford, was present at the afternoon exercises.

The college was host to the Connecticut State Association of Deans at its annual meeting on October 28.

An academic Mass in honor of St. Albert was held on Patron's Day, November 15.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

A Solemn Rosary Novena was held prior to Rosary Sunday. The Rev. J. S. Moran, O.P., and Rev. Thomas Hannon, pastor of Sacred Heart Church, Camden, preached the novena.

The Rev. J. J. Welsh, O.P., conducted the annual retreat from August 16 to the 25.

On Rosary Sunday, the annual Rosary Pilgrimage took place. Several thousand walked in the procession. The Rev. Thomas Hannon gave the sermon.

On the feast of St. Louis Bertrand, a solemn Mass was offered by Rev. E. D. Grady, O.P., assisted by Rev. J. S. Moran, O.P., as deacon, and by Rev. E. L. Spence, O.P., as subdeacon.

On July 22, two novices pronounced their first vows. The Rev. Arthur D. Hasset presided, and Rev. J. J. Welsh preached the sermon.

Saint Joseph College, Adrian, Mich.

His Excellency, the Most Rev. Edward Mooney, D.D., Archbishop of Detroit, presided at the dedication of the two new buildings on September 29, feast of St. Michael Archangel. Archangelus Hall is the new dormitory for the college students. Benincasa Hall is a large dining hall which can accommodate about five hundred. Seven Bishops, twenty Monsignori, one hundred and seventy-five priests and two hundred visiting Sisters were present at the exercises. The Rev. J. J. McLarny, O.P., delivered the address at the dedication.

Members of the faculty were present at the annual meeting of the Michigan Catholic Colleges, held at Orchard Lake Seminary.

Two members of the faculty, assisted by a group of the college students, care for the religious instructions of the Catholic population at the State Training School for Girls, at Adrian.

The Rev. J. C. Della Penta, O.P., gave the novena in honor of Blessed Martin.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On Rosary Sunday, the annual devotions were held in the convent chapel. The Rev. G. C. Meehan, O.P., member of the faculty of Providence College, Providence, R. I., preached the sermon.

The novena in preparation for the feast of Blessed Martin was given by the Rev. F. N. Georges, O.P., and the Rev. R. E. Vahey, O.P. On November 5, the feast of Blessed Martin, a solemn Mass was offered by Rev. L. S. Cannon, O.P.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

Mother Mary de Lourdes and Sister M. Consilia attended the Catechetical Convention at Hartford, Conn.

The Most Rev. James Kearney, Bishop of Rochester, visited the Mount on November 2 and 3.

On August 31, a Requiem Mass was offered for the Most Rev. John J. Dunn, D.D., V.G., it being the fifth anniversary of his death.

The community retreats were given by the following Dominican Fathers: at the Holy Rosary convent, Second Street, New York, and at the Star of the Sea Convent, Sea Isle City, N. J., by Rev. T. S. Fitzgerald; the first retreat at the motherhouse, by Rev. R. E. Vahey; at the second retreat in August at the motherhouse, by Rev. M. L. Heagen. On August 20, ten Sisters pronounced their final vows.

Sister M. Cyprian died at the Holy Rosary Convent, New York City, on August 25, in the fifty-eighth year of her religious profession. On October 22, Sister M. Fulgentia Schumann died in the forty-ninth year of her religious profession. Interment of the two Sisters was made in the community cemetery at Mt. St. Mary. May they rest in peace!

Rosary Hill Home, Hawthorne, N. Y.

The ceremony of reception and profession was held at Rosary Hill Home, Hawthorne, N. Y., on the afternoon of September 14. The Rev. David Murphy, C.S.S.R., who conducted the retreat, officiated at the ceremony. Eight novices made their profession and six postulants received the habit. Four Sisters pronounced their final vows and a number renewed their vows.

In a short time a home will be opened in Atlanta, Georgia, for the poor who have incurable cancer. It will be named, "Our Lady of Perpetual Help Free Home for Cancer."

Immaculate Conception Convent, Great Bend, Kansas

At the Twenty-first Annual Hospital Standardization Conference recently held in New York City, St. Rose and St. Catherine Hospitals were again listed as approved by the American College of Surgeons.

Sister M. Aloysia was in charge of the high school round table discussion at the Diocesan Educational Meeting, held at Liebenenthal, Kansas, on November 7.

Sister M. Maurice, librarian at St. Rose Hospital, represented the Diocese of Wichita at the regional meeting of the Catholic Library Association, held at Tulsa, Oklahoma, on November 12 and 13.

St. Cecilia Convent, Nashville, Tenn.

Mother Annunciata and Sister M. Louise attended the Eucharistic Congress held at New Orleans.

The Rev. Daniel A. Lord, S.J., visited the community during his recent trip to Nashville. He was the principal speaker at the Teachers' Institute on November 11.

Sisters M. Fidelis and Roberta attended the regional meeting of the Catholic Library Association, held at Tulsa on November 12 and 13. Sister Roberta read a paper entitled, "The Influence of the Catholic Librarian."

Sister Miriam, Community Supervisor, spoke at the first annual Teachers' Institute held in the Diocese of Nashville, on November 11. Her address treated of, "Evaluation and Improvement of Teaching, through the Use of Educational Tests."

Sister Mary Rose Dumont died on November 3, in the forty-sixth year of her religious profession. May she rest in peace!

St. Mary's Dominican College, New Orleans, La.

The appointments to the faculty of St. Mary's include: Sister M. Vincent Killeen, as President; Sister M. Kevin Farrell, as Dean; the Rev. Fathers Leo M. Shea, O.P., T. A. Townsend, O.P., and R. E. Kavanah, O.P., as professors; and Sisters M. Eugenius and M. Elegius, to the teaching staff.

Dr. Roy J. Deferrari, Secretary General of Catholic University, was a recent guest at St. Mary's.

Students from the Education Department are doing their student teaching at St. Peter's School, in Reserve, La.

Sister M. Veronica Moore received a gold medal as prize for winning second place in the National Eucharistic Congress Hymn Contest.

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